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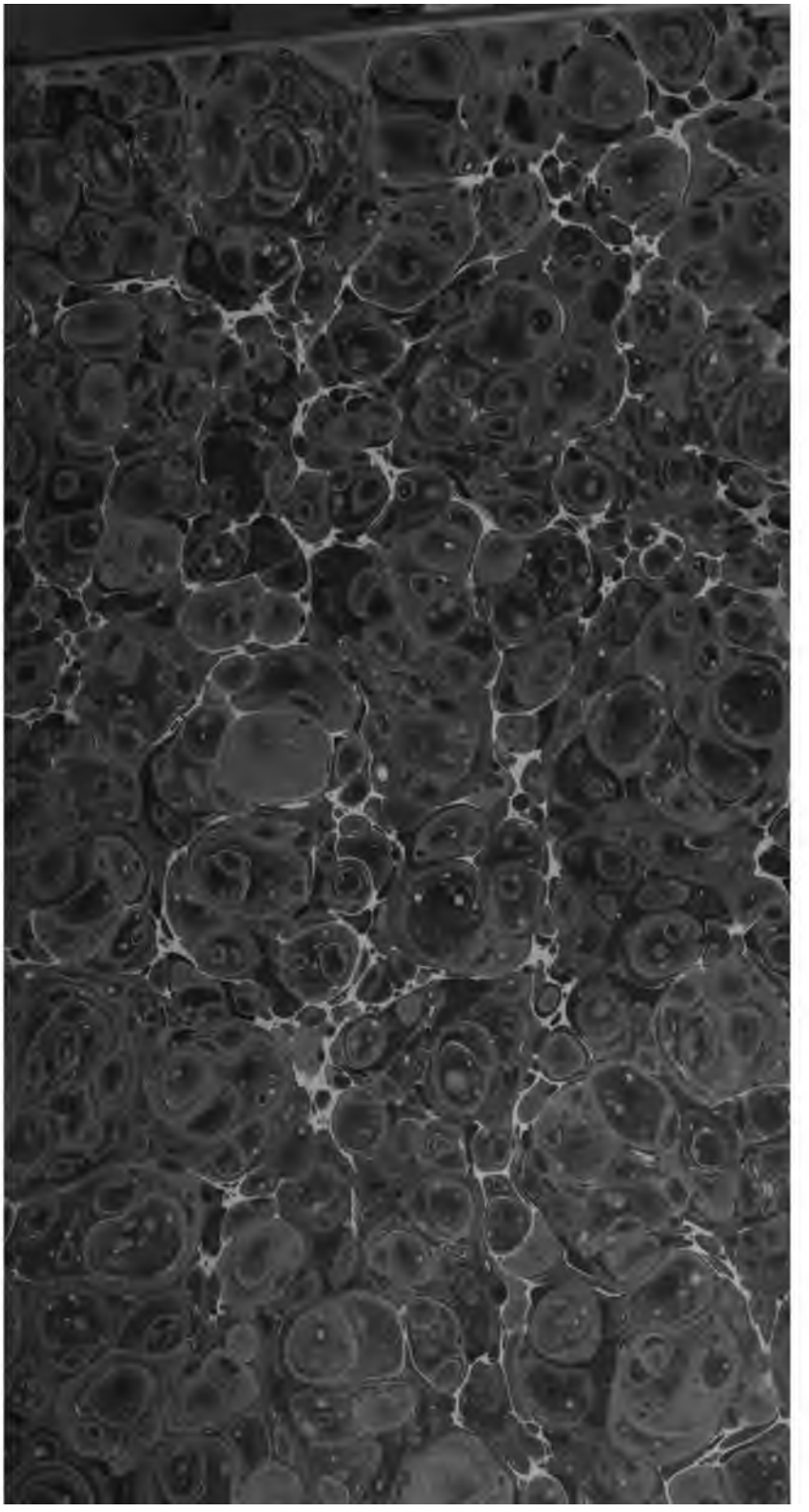

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CATALOGUE OF BOOKS

ON

THE MASONIC INSTITUTION,

IN PUBLIC LIBRARIES OF TWENTY-EIGHT STATES OF THE UNION,

ANTIMASONIC

IN ARGUMENTS AND CONCLUSIONS.

BY DISTINGUISHED LITERARY GENTLEMEN, CITIZENS OF THE UNITED STATES

WITH

INTRODUCTORY REMARKS, AND A COMPILATION OF RECORDS AND REMARKS,

BY

A MEMBER OF THE SUFFOLK COMMITTEE OF 1829.

BOSTON:
PRINTED BY DAMRELL & MOORE.
1852.

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the Stonemasons' Society in London, was formed the secret society of Freemasons. Thence, to sustain and give it celebrity, began absurd pretensions, imposture, and the masonic penalty, *death masonically inflicted.*

The first three degrees, named like those of the Laboring Masons' Society, — Entered Apprentice — Fellow Craft — Master Mason, — were revealed by Pritchard in 1730, and again by the author of "Jachin and Boaz" in 1762, and lastly by William Morgan in 1826.

Many deaths and sudden disappearances can now be pretty satisfactorily accounted for by the probable infliction of the *masonic penalty.* By circumstantial evidence more or less plain the following may be considered martyrs to Antimasonry:

Samuel Pritchard, for publishing in London, 1730, "Masonry Dissected."

——— Priest, for being associated with him in this publication.

The Author of "Jachin and Boaz," which he published in 1762. This date, although several writers have placed it later, is assumed to be the true one. It was given to the writer by a gentleman much given to the preservation of records and dates. Many years since, he saw a London edition of it of this date, and made a record of it. ——— Ward, in his Antimasonic Review, vol. 1, p. 231, says it was published between 1770 and 1780. In a very valuable 12mo volume of 372 pages, published in Louisville, Ken-

tucky, 1833, title "Manual of Masonry and Antimasonry," is an article on the origin of Antimasonry, by James G. Dana. He says, "'Jachin and Boaz' made its appearance in 1768, and that the author *disappeared* suddenly and strangely." A pamphlet, styled "Freemasonry in reply to Antimasonry in the American Quarterly Review," printed in Boston, 1830, says, "the author of 'Jachin and Boaz' was found murdered in the streets of London, with the masonic mark, *his throat cut from ear to ear*, on his lifeless corpse."

The writer has before him a copy of "Jachin and Boaz," printed in Boston, 1803, by Gilbert & Dean, without any intimation whence re-printed, and a copy of "Three Distinct Knocks, or an Authentic Key to the Door of Freemasonry," re-printed from a London edition at Monegan, 1795. The two are exactly similar in their contents, and evidently one a copy of the other; and there is no way to determine which is the original or prior one, unless it be decided, from the notes to the Fellow Craft's Song in each, which was the elder Grand Master, Lord Rawdon or Lord Burlington. The line in "Jachin and Boaz" is

"From Jabal down to Rawdon's Lord."

"*Note.* The present Grand Master."

The line in the "Three Distinct Knocks" is

"From Jabal down to Burlington."

"*Note.* Burlington was the late Grand Master; at present Lord Aberdeen fills the station."

The proper conclusion seems to be that there was but one martyr for the two publications, "Jachin and Boaz" and the "Three Distinct Knocks."

LIVINGSTON, a native of New York State. He acknowledged that the publication of "Jachin and Boaz" was a true exposition of Freemasonry; for which he was summoned to a Lodge, and after leaving his family to attend this summons, has never been seen.

NOAH SMITH, a Freemason of Manchester, Vermont. He re-published "Jachin and Boaz," and in consequence was so annoyed by Masons, that he sold his property and left for Kentucky. On his way he was murdered, about the year 1798. After he had started, a Mason of high standing said, "Mark my words, he'll never reach Kentucky."

Capt. ARIEL MURDOCK, a Freemason, murdered at Renselaerville, N. Y., October, 1803. (See note to Solomon Southwick's oration, July 4, 1828.) Murdock's wife having obtained a copy of "Jachin and Boaz," frequently entertained her friends from the amusing contents. Thence Murdock became suspected. In company with Masons he left his house and family, and his corpse was found next day with his throat horribly cut. His body was laid out in the woods, where found, and borne next day to a place of interment.

WILLIAM MICHENER resided in the village of Jenkinstown, ten miles north of Philadelphia, and was

found in a piece of woods, with his bowels torn out, his heart taken out, in his hand, and a knife by his side. A jury of inquest was called, and, strange to tell, returned a verdict of suicide. There was considerable excitement among the people. It was said he had revealed the secrets of Masonry. (See Boston Antimasonic Free Press, Oct. 3, 1828, extracted from the Rochester Balance, dated Rochester, Oct. 12, 1826, and signed J—— S——.)

A singular suicide! — his bowels out and his heart in his hand! Like a man hanging himself and putting his corpse in the coffin.

Loring Simonds, of Albany or vicinity, murdered in 1809, for having made one or more Masons clandestinely. In the Free Press of Aug. 13, 1830, see the attempt of Freemasons to ward off the imputation of any agency in the case.

——— Smith, of Rhode Island.

William Miller, a Royal Arch Mason, murdered at Belfast, Ireland, June 4, 1813. He violated his Masonic obligation by saying "Jachin and Boaz" was a true book.

Oliver Gavet, of Ohio. In 1824 he disappeared very mysteriously, after the discovery that he had made a Mason contrary to Masonic law.

Joab Hunt, a Freemason of Boston. After Morgan's disclosures he spoke too freely and truthfully of Freemasonry. For this, he was summoned to a Lodge; and when about to attend the summons that evening,

he said he intended it to be his last visit to any Lodge. He was returned to his house a corpse that evening, Nov. 15, 1827, his brethren of the craft saying that he died in a fit; and in accounting for the black circle around his neck, said he fell with his neck on the back of a chair. The interment was hastened under Masonic management, and with scrupulous care that the corpse should not be viewed; probably murdered in the manner of William Miller. (See Anderton's affidavit in many libraries in this Catalogue.)

Since writing the above of the death of Joab Hunt, the following extracts concerning the same have been handed us. It is a mistake that he is named therein Joab Hunter:

From the Boston Free Press, May 15, 1829.

"*But we will call upon these 'Bloody Knights of the Scull Bone' to answer some hard questions in this case. What kind of fit was it that Joab Hunter died of? What kind of fit was it that made the eyeballs look bloodshot, and as if started from their sockets? What kind of fit is it that makes an indentation with a black and blue mark around the neck? Did not the Masons pay close attention to the corpse? — so much so, that some of them were with it nearly every moment? When an inquisitive female connection, who tells the story, noticed this mysterious mark around his neck, did not a Mason instantly cover it up, saying,* 'THAT IS WHERE HE HURT HIMSELF AGAINST THE ROUND OR RIM OF THE CHAIR WHEN HE FELL?' *But could such an accident make a mark* ALL ROUND A MAN'S NECK? *Why were the Masons so opposed to having the*

the corpse seen? Why were they anxious to have it buried in so secret a manner? Why did ALL *our newspapers, controlled by Masons, observe such a profound silence respecting the death of Joab Hunter? His name was only mentioned a week afterward in the usual bill of mortality. No eulogy — no obituary notice of this* MUCH REVERED BROTHER, *as they styled him — no time — no place — no circumstance of his death was alluded to. All the Masons appeared to say, 'Hush!' to each other, with a whisper, 'We have agreed to say nothing about it.' Other sudden deaths, and especially* IF THEY TAKE PLACE IN PUBLIC, *are reported as soon as known."*

From the Boston Free Press, May 29, 1829.

JOAB HUNTER.

Touching the case of this individual reported to have died of a Masonic "fit," Mr. Ward makes the following observations in his last Beacon:

"We have looked with interest upon the recent statements made in the Boston Free Press, respecting the death of JOAB HUNTER, *'who was carried home a corpse from the Lodge-room in the old State House, Boston, at the dead hour of midnight,' not long after the Morgan affair was known in Boston. It may or it may not have some connection with facts which follow: — Searching into the character of Freemasonry, with deep convictions of its depravity, I, Henry Dana Ward, called on a well-known and competent Mason of Boston, Mass., Dec., A. D.* 1827, *'for more light.' He soothed my doubts with yielding to them, as they were respectfully uttered by the humble Master Mason; and at the same time said, 'A man in this city revealed the key which was instituted to detect book-masons after*

Morgan's publication. It was in press before we knew of it. A committee of safety was forthwith appointed. The printer, who was not a Mason, we induced to accept the Masonic degrees gratis; but he would not discover the traitor; we suspected one very hard, but finally secured the guilty man, who was one quite unsuspected. His poverty misled him, and we provided for his wants, with severe threats in case of future aberration.' The Free Press will know how to put this and that together, provided they belong together."

From the Boston Free Press, June 5, 1829.

——— "*And was there ever more striking circumstances attending any case of murder? All agree that he was well that evening, and that at a late hour he was carried home from the Lodge-room, a corpse. He was buried by Masons at an early hour in the morning! He was buried with great secrecy! How did it happen that a coffin of unusual dimensions and shape was procured so readily, unless it was in the afternoon and evening beforehand? No undertaker kept such a one.* * * * * *A Master Mason told the writer of this, that* 'HE HAD NO DOUBT HOW IT WAS DONE,' — *and raising his hand, said,* 'A BLACKER INSTITUTION THAN FREEMASONRY NEVER EXISTED.' *This was said within a week, by a Boston Mason who has not* YET *seceded, and for the present dares not.* * * * * *Would not this case have been inquired into by our Grand Jury, had not so many of them been Masons? Who are our prosecuting officers?* * * * *and when asked 'what made that mark on his* NECK! *How black and blue it is! Why! I can lay my finger in it! Oh! bless me! It is all around his neck! Why! It*

looks as if he had been hung, or choked to death with a halter!' — *another Pirate says,* '*That perhaps was* — *might* — *could* — *did* — *should* — *would* — *was done when he fell on* — *by* — *to* — *the chair; don't tell of it* — *you won't* — *will you?'* — *and* COVERED IT UP, *while he trembled and shook like a malefactor* — *his countenance first red, then spotted, and then pale as a sheet, &c., &c.*"

ARTEMAS KENNEDY, a Mason of the Templar's degree. In February, 1829, he seceded publicly from the Order. It is a Templar's rule, that when a member secedes and exposes the secrets of the institution, he shall not be suffered to live over a day and a year. On the very day when this term was expiring he was allured from his bake-house in Milton, Mass., in the midst of his labors, to help make up a fishing party, on a pond in Canton. By stopping, gambling, and drinking spirituous liquors on their way home, their return was delayed until twelve or one o'clock at night. The next morning, February 27, 1830, his body was found in Milton river, about the distance of low water, where the tide ebbs and flows. The two or three men, known to have been last with him, percieving themselves suspected to be the murderers, immediately fled to parts unknown.

The GRAND DUKE OF TUSCANY died suddenly and mysteriously in 1737, after taking measures to suppress the Order of Freemasons.

The sudden death of ALEXANDER, Emperor of Russia, Dec. 1, 1825, was attributed to the "vengeance"

of Freemasons, for having been denounced by an Imperial decree.

The Marquis of Londonderry in his "Recollections of a Tour to the North of Europe," vol. 1, p. 273, says, Dr. Wylie, a Scotchman, had always been the principal medical attendant upon Alexander, and was with him in his last moments; that the Doctor had "written full and ample details of the main causes of his Imperial master's illness and unexpected death. Hitherto, they have been kept secret from the world. But if a time shall ever arrive when these details may be unfolded, they will portray, I doubt not, the benign generosity and goodness of Alexander's heart in an extraordinary manner.

The Emperor Alexander, of Russia, in 1822 issued a ukase, closing all Freemasons' Lodges in Russia and Poland; and by the following extracts it will be seen how his proceedings are estimated by Freemasons in this country.

The notice of this ukase, taken from the Masonic Casket, by E. Chase, vol. 1, p. 75, supposed to be published in Charleston, S. C., found by the writer in a Woodstock, Vermont, paper, of June 2, 1830, is thus:

"Take care, Alexander, this step may prove fatal to all your greatness."

The Pittsburgh Times said the Freemasons in that place predicted, soon after this ukase, that Alexander would not long be a living man.

From the Boston Daily Advocate, August 18, 1835.

MASONRY IN QUINCY, MASS. Soon after the issuing of the Emperor Alexander's Ukase against Masonry, at a visitation of the Grand Lodge of Massachusetts, to Rural Lodge in Quincy, a Mason, a member of the Massachusetts Legislature, —— B., Jr. gave this sentiment:

"The Emperor Alexander;—may his throne be a gallows, his diadem a halter, and every *true* Mason stand Jack Ketch."

The Emperor's sudden death was soon heard of in Boston, and no surprise was manifested by the Masons.

Robert Lee, M. D., F. R. S., physician to Count Woronzow, in an article by him, published in the Athenæum, styled "The Last Days of the Emperor Alexander," says, the Emperor, being the guest of the Count at Orianda, retired to rest early in the evening. In the middle of the night a courier arrived, when he arose and transacted business. Gen. Diebitch, who slept in a house close to that in which I was, was summoned in the night to wait upon his Majesty. I was afterwards informed that the despatches brought by the courier were of the highest public importance; in fact, they fully revealed to his Majesty, the existence of a dangerous and extensive conspiracy, of which he had not been previously aware. The next day, Oct. 27, 1825, the Emperor and attendants took their departure for Taganrog, via Sevastopole, and on

the 22d of November, the Count received the information that the Emperor was dangerously ill at that place, where the Empress was. *It was reported*, he says, that the Emperor was attacked with symptoms of slight catarrh, which was followed by a remittent fever, and that he would take no medicine.

If natural causes produced the death of Alexander, why did *his* physician, Dr. Wylie, wish to keep them undisclosed to the world?

These are probably but a few of the murders committed for a breach of Masonic vows. Hitherto, the oaths of Masonry were so much unknown and disbelieved, that suspicion was not sufficiently alive to detect them as such. The Order was to be protected, "right or wrong."

So uninterruptedly and successfully had Freemasonry progressed in its deeds of darkness, that Wm. F. Brainard, a Royal Arch Mason, in a lecture before Union Lodge, New London, Conn., June 24, 1825, was emboldened to utter its boastings and defiance. A copy of this lecture may be found in a volume of pamphlets in the library of Yale College.

He asks "What is Masonry *now?*" And answers, "It is *extensive*, it is *powerful.* It comprises men of rank, wealth, office, and talent, in power and out of power, and that, in almost every place where power is of importance; and it comprises among the other classes of the community, to the *lowest*, in large numbers effective men, united together and capable of

being directed by the efforts of others, so as to have *the force of concert through the civilized world.* They are distributed, too, with the means of knowing one another, and the means of keeping secret, and the means of co-operating; in the desk, in the legislative hall, on the bench, in every gathering of men of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another. So *powerful* indeed is it at this time, that it fears nothing from violence either public or private, for it has *every means* to learn it in season to counteract, defeat, and punish it. It is too late to talk of the propriety of continuing or suppressing Masonry, after the time to do so has gone by—so, good or bad, the world must take it as it is;—so it will continue to be, and the *world in arms cannot stop it.*"

The meaning and substance of all this is, that the world is in bondage to Freemasonry, and that Freemasons design to *keep* the world so. At that time, little was thought of these boastings, otherwise than as something common and to be expected, an emblazonry for a decoy. But *Masonry never more nearly spoke the truth.* This was the crisis of its mystery and power. In about a year from this time, William Morgan raised the veil which had hidden from our sight the causes of this power. It was discovered, as reported to the Senate of New York, that three-fourths of the offices in the country were filled by Freemasons, who, accord-

ing to numbers, would be entitled to but one-ninth part. In consequence of this predominance of Masons among the law officers of the State, it was nearly impossible to convict any of the abductors of Morgan. At this time eighteen of the twenty judges in Pennsylvania were Freemasons.

Besides being *extensive*, Freemasonry was *powerful;* and this power caused the numerous Masonic murders. To sustain itself, it was necessary to cause a strict observance of its obligations, and to keep the memento, *certain death*, perpetually before the eyes of Masons. An occasional murder strengthened this power and increased the security from discovery and from punishment by the civil law.

In 1816, when Samuel Dexter and John Brooks were opposing candidates for the gubernatorial chair of Massachusetts, Grand Master Benjamin Russell, editor of the Boston Centinel, said to the Brethren, Ecce signum [square and compass], where all things are equal, the brother is to be preferred. Brooks, being a Freemason, was elected. Excepting the difference and influence of politics, no one doubted that the former was better qualified for the office, having been a prominent advocate at the Suffolk bar, a Secretary of War and of the Treasury of the United States. Since the Annus Lucis 1826 his defeat is in some degree accounted for. As early as 1798 he wrote against Masonry in a letter to Grand Master, Josiah Bartlett, which may be seen in many volumes of bound pamphlets in this Catalogue.

In like manner, Samuel H. Jenks, a Freemason, editor of the National Union, a paper established in the city of New York solely to aid in the election of De Witt Clinton for governor of the State, called on the fraternity, in that paper of October 30th, 1824, under the signature of the "Widow's Son," "to enter warmly into the cause of their brother." Clinton was elected by a very great majority. (See Appendix to the report of a joint committee of the legislature of Massachusetts, appointed to investigate Freemasonry in 1834, House Document, No. 73, in many bound volumes of pamphlets in this Catalogue.)

It had been asserted in a newspaper in Boston, edited by a Masonic dignitary, that John Q. Adams was a Mason. In answer to an inquiry from a person in New York State, whether he was so, Mr. Adams replied that, "*He was not, and never should be.*" These few words undoubtedly prevented his election a second term as President of the United States. His competitor, Andrew Jackson, *a Freemason*, was elected. On receiving this answer, the inquirer immediately, and a short time before the election, visited the Lodges in Ohio, and the result was, contrary to general expectation, that the State gave its votes for the latter — a result as sudden and surprising as the release of Gen. Lopez in Savannah, when under arrest on landing from his Cuban invasion. In this case, as well as in the refusal of Judge Gholson to issue a warrant to arrest General Quitman, the operation of Freemasonry may

be suspected. We know not that the judge is a Freemason, but we know that General Quitman *is*. The Masonic password, sign, and grip, are indispensable armaments in *such expeditions*.

After the year of light, 1826, many things were easily explained that had not been accounted for. It became quite evident that Freemasonry was the cause of the escape of Arnold, and had it not been for Major Talmage, Colonel Jameson would have permitted the escape of André also. A seceding Mason informs us that André was urgently desirous to see Washington face to face before his execution, for the purpose, as the brethren supposed, of making the Masonic signal of distress and thereby secure his liberation. Aaron Burr, no doubt, expected, and did receive much aid, in his treasonable operations, from Freemasonry. He certainly made use of the Royal Arch cipher. (See note, page 58th, of the "Proceedings of the National Antimasonic Convention at Philadelphia.") It is recollected that Henry Clay, when a member of Congress, 1822, recommended an establishment of a Supreme Grand Lodge of the United States. For the purpose he called a meeting of some of the leading members of the Order at Washington. Three or four persons only attended, of whom Judge Marshall was one. Nothing further was heard of the project; and it has been conjectured that his ulterior designs were to make the Order auxiliary to his aspirations for the Presidency. In 1832, when he and William Wirt were candidates,

the friends of the former caused a certificate of the Secretary of Lexington Lodge, No. 1, to be published, that Mr. Clay *demitted* from the Lodge November 18, 1824, expecting no doubt that the Antimasons, friends of Wirt, would believe this to be a renunciation of Masonry. During this canvass, it was published that Mr. Clay, in some letter, had said, "that he knew from his own experience that Freemasonry had done and would continue to do more *good* than it was susceptible of doing *harm*." (See Albany Advertiser and the Boston Daily Advocate, the latter of January 14, 1832.)

The significant sign of the square and compass, so much used in former days by innkeepers and tradesmen, inducting the patronage of the Order, has given place to the star of five points.

Freemasons seem determined to support and build up Freemasonry from the circumstance that Washington *was* a member of their Order. This fact alone is true, but Masons add to it an importance that his conduct does not sanction. Their many assertions are opposed to what he says himself.

In William Preston's "Illustrations of Masonry," printed at Portsmouth, N. H., by W. & D. Treadwell, 1804, p. 242, he says, "the Society of Freemasons in America continued to flourish under the auspices of General Washington, who continued his patronage to the Lodges till his death, 14th December, 1799." In the same volume, page 375, is the Masonic Eulogy of

Timothy Bigelow, pronounced in the presence of the Grand Lodge of Massachusetts, in which he says of Washington, "he found frequent opportunities to visit the Lodge, and thought it no derogation from his dignity there to stand on a *level* with the brethren, — the Lodge over which he presided many years, and of which he died the Master. He discharged the duties of the chair with uncommon dignity, and intelligence in all the mysteries of our art."

How revolting are these assertions, when we know how baseless they are, and see them uttered so unblushingly by a gentleman in honorable stations in society!

Washington, in his letter to Rev. Mr. Snyder, of September 25, 1798, of which Mr. Sparks has certified to a copy, says, "I preside over no Lodge, nor have I been in one more than once or twice within thirty years." And in his farewell address to the people of the United States, September 17, 1796, he says, "All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle, [obedience to the established government,] and of fatal tendency." It is not much doubted that in *combinations and associations* he intended pretty emphatically to embrace Illuminism and Freemasonry.

In looking over the index of the twelve volumes of

the "Writings of George Washington," published by Mr. Sparks, all the references found relating to Freemasonry are the two letters to Rev. G. W. Snyder, of September 25 and October 24, 1798, and the two complimentary answers of General Washington to

> The Master, Wardens, and Brethren of King David's Lodge in Newport, R. I.,
> of Aug. 16, 1790, and to
> The Grand Lodge of Free and Accepted Masons for the Commonwealth of Massachusetts,
> January, 1793.

The extracts from the two, all of which relate to Freemasonry, and which Masons have quoted as commendatory of the craft, are as follow:

> From the first: "Being persuaded that a just application of the principles on which the Masonic fraternity is founded must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the Society and be considered by them a deserving brother."
>
> From the second; "To enlarge the sphere of social happiness is worthy of the benevolent design of a Masonic institution; and it is most fervently to be wished that the conduct of every member of the fraternity, as well as those publications that discover the principles which actuate them, may

tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race."

These two answers, to which dates are thus found to be affixed, are two of the five letters which Governor Ritner mentions as having been published by Masons without dates, and for that reason supposed to be spurious. We are now ready and desirous, for the sake of elucidation and truth, to unload Masonry of so much obscurity. Still three remain, which Masons pretend have been received from Washington, unpublished, we believe, and from which they make no extracts, namely, one to the Grand Lodge of Charlestown [Charleston, S. C., supposed, because if Charlestown be not a mistake, it will appear that there are two Grand Lodges in Massachusetts,] a remaining one to the Grand Lodge of Massachusetts, and one to the Grand Lodge of Pennsylvania.

Washington's connection with, and disapprobation of Freemasonry, are more minutely detailed in the "Proceedings of the Third Massachusetts Antimasonic Convention at Worcester, September, 1832," and in Governor Ritner's "Vindication of General Washington from the stigma of adherence to secret societies," found in many bound volumes of pamphlets in this Catalogue.

Referring to what General Washington said to Governor Trumbull, "Masonry was a benevolent

institution, which might be employed for the best or worst purposes; but for the most part it was child's play," mark his consistency and caution in the foregoing extracts. In the first he says plainly, if they make Masonry what it was designed to be, he would be happy to be considered a deserving brother. In the second, his aspirations were that they would convince mankind that the object of Masonry was the happiness of the human race. Had Washington lived to this day, would he not say his hopes were disappointed? — that Masonry had been employed for the "*worst of purposes?*"

Masons, in their pretensions to the antiquity of their Order, without offering any evidence, claim the St. Johns as Freemasons, and declare them to have been "patrons and zealous members;" also that King Solomon, the builder of the Jewish Temple, was a Freemason. Controverting these claims, are the forcible and learned letters of Rev. Dr. Woods and Professor Stewart of the Theological Seminary, at Andover, Mass., in "Odiorne's selection of opinions on Speculative Masonry," and by Rev. John G. Stearns, in his volume entitled "An Inquiry into the Nature and Tendency of Speculative Freemasonry." A very decisive argument against this pretended antiquity, may also be found in Ward's Antimasonic Review, vol. 1, page 190. He says, "Papacy and Freemasonry cannot dwell together in peace, but we have not a word of this disagreement until the 18th century. The date

is correctly stated in the Bull of Clement XII to be 1738, 1739."

When the noviciate has taken the oath of the Entered Apprentice, if not before, he has then entered the school of *demoralization.* He has obligated himself "ever to conceal and never reveal the secrets of Freemasonry." He soon finds that he has been duped, and in turn must dupe others. As he has, in his despondency, been encouraged to advance in the *sublime* degrees to learn the beauty and value of Freemasonry, *so* he entices others to advance. The oath he has taken is constantly reminding him of the word *caution*, given him by the Worshipful Master, lest incautiously he drops something out of the Lodge that may endanger his life. Ask him if he did not take such and such oaths according to Bernard, Allyn, or Morgan. He studies a moment and says *No*, inferring that if silent, the silence will be considered an affirmative answer; or he answers quickly and positively *No*, with asseverations to make the question appear absurd. He busies himself in decoying others, as *he* was decoyed, by holding out to the uninitiated, how powerful Masonry is to help the helpless brotherhood, — how benevolent, philanthrophic, virtuous, and religious an institution it is. Volney's description of Freemasonry is thus: "In general every association which has mystery for its basis, and an oath of secrecy, is a league of robbers against society, a league divided in its very bosom into knaves and dupes, or, in other words, *agents* and *instruments.*"

William Wirt, in his letter of September 28, 1831, to the Baltimore Antimasonic Convention, accepting its nomination of him as a candidate for the Presidency of the United States, says, "If this be Masonry, as according to this uncontradicted evidence it seems to be, I have no hesitation in saying I consider it at war with the fundamental principles of the social compact, as treason against society, and a wicked conspiracy against the laws of God and of man which ought to be put down."

Ex-President John Q. Adams, in a letter to an Antimasonic Committee of October 5, 1831, says, "Antimasonry is a cause as pure and virtuous as ever was maintained by man." This letter is not in his volume of "Letters on the Masonic Institution" in this Catalogue. The original is in the possession of the undersigned, and no doubt is in his volumes of copies of letters in the possession of his son, Hon. Charles F. Adams.

This opinion, coming from such a source, was highly estimated; and the more so because, although just, it came unsolicitedly and opportunely. Coincident with this see Mr. Adams's challenge of Edward Livingston in his volume of "Published Letters on the Masonic Institution," p. 160. "Had you ventured to assume the defence of the Masonic oaths, obligations, and penalties — had you *presumed* to commit your name to the assertion that they can by any possibility be reconciled to the laws of morality, of Christianity, or of the

land, I should have deemed it my duty to reply, and to have completed the demonstration before God and man, that they *cannot.*" Sustained by that honorable gentleman, and by numerous others of high distinction, as may be seen in this Catalogue, it seems incredible that Antimasonry and Antimasons could be so decried as they have been.

The American Quarterly Review, published at Philadelphia, in reviewing, March, 1830, Henry Brown's narrative of the Antimasonic excitement, opposed Antimasonry with unsparing abuse. The whole article was bestrowed most lavishly with such terms as these,— "excitement — proscription — ambition — excitement prostituted — excitement disgraceful to the country — ignorance — fanaticism — injustice — oppression — bigotry — hypocrisy — revenge — devouring fire — selfish purpose — combination of religious and political ambition — an epidemic." The narrative was pronounced by the reviewer [suspected to be the author himself] to be "singularly impartial, precise, clear, and particular." Benjamin Hazard, Esq., of Rhode Island, pronounced Antimasons small fry, not one fit to be trusted with a groat; and while chairman of the legislative committee, investigating Freemasonry, remarked that they were vermin bred on a dunghill. James F. Simmons, Esq., too, denounced them as subverters of the Constitution, without character and without principle. And another, Mr. Whipple, a distinguished attorney in Rhode Island, de-

nounced them as office hunters, political fanatics, that sort of cattle, beggars for office; declared that the object of the Antimasonic party was a corrupt object, and the principle upon which they proceed, a wicked and an abandoned principle; and finally summed up by saying Antimasonry was a folio of nonsense bound in skunk. (See Boston Daily Advocate of June 8, 1836.)

Archibald Alison, the historian, P. G. Master of a Lodge in Glasgow, Scotland, in his history, says a near relative of his, the gallant Lieutenant-Colonel Tytler, had once, during the American war, when struck down upon the field of battle and an enemy's bayonet at his breast, been indebted for his life to the *sign and grip of a Freemason.* Mr. Alison having been once a professional lawyer, must have known that between these two combatants, these signs and grips were not innocently used. If they were not nationally enemies, and did not meet in battle with arms in their hands, this saving the life of Colonel Tytler would have been an act of *Christian mercy;* but their countries being at war, they were bound in battle to destroy life to serve their country. If in war such an act be allowable, where is the permission to end? Is the soldier who granted the colonel his life, permitted to be the judge of his proceedings? He must be considered a traitor to his country.

Such cases as the above are frequently offered to beguile the thoughtless. To render Freemasonry

seductive, it is represented as the *good Samaritan*, the *passport* for the traveller, *a protector* among thieves, robbers, and pirates, as an *aid* to success in business, and a *sure step to promotion* to offices of honor and profit. If a city be sacked, all must perish by the sword, unless there be some who, like Col. Tytler, can give the Masonic sign and grip. And suppose a large number of prisoners of war were to be decimated for execution, and the officer in command a Freemason; would he not exercise all his power to pass over such as gave him the sign of Masons? And would not such as were passed over, speak of this as a recommendation of Masonry for having saved their lives? No doubt it has been whispered in the ear of a non-Mason, as one among other encouragements to become a Mason, that if he should chance ever to be arraigned at the criminal bar, and even *one* of the jury be a Mason, he would be sure of non-conviction. *Light from the East* has made it evident that there is nothing extravagant in these suggestions. Seceders have told us some things that have taken place in juries. Wilson, a Mason, was the only one of the twelve that that could not agree in the conviction of Elisha Adams. In some of the abduction trials in the State of New York, sheriffs had or assumed the power to form the juries.

As a further illustration of this unjustifiable exclusiveness of Freemasonry, an article follows, taken from the Union and Sentinel of March 21, 1843, published

in Lancaster, Pennsylvania. It is presented entire because it cannot well be abbreviated.

To the Editor of the Union and Sentinel. If you think it advisable, please insert in your paper the following communication, which has been offered to the Boston Daily Evening Transcript, and not appearing, is supposed to be rejected. The injustice of this is the more noticeable because the editor is believed to be the sister of the previous editor, her brother, a Freemason; and because such scraps in favor of Freemasonry are often appearing therein and no replies are ever admitted.

Boston, March 17, 1843. A.

For the Boston Daily Evening Transcript.

In the Transcript of the 1st instant is an anecdote taken from the London "Freemasons' Quarterly Review" for January of the present year. It was this: An English ship was captured by a French privateer, the master of which, on discovering that the captain of the prize was a Freemason as well as himself, consented to his and the ship's liberation, on condition that he would do all he could on his arrival at Plymouth to procure the release of a French prisoner of war then at that depot. The grateful master kept his word. "On landing, he met the Masters of the Lodges, who memorialized government, and as speedily as possible the French prisoner was restored to liberty and his country."

This undoubtedly was inserted in the Review and in the Transcript, to show to the uninitiated world the advantages and benevolence of Freemasonry; but it appears to me not an exemplification of genuine *Christian* benevolence. It is the benevolence of Freemasonry, of an exclusive character, infringing

the rights of others. It is very plain that the master of the French ship was guilty of injustice, for in doing this, he deprived the crew of their share of prize money. They were probably passive, believing there was justifiable cause for it, although unseen to them.

As an inducement to be made a Freemason, I have often heard it said there have been cases when a vessel had been captured by pirates and all the crew massacred, except those who could give the sign of a Freemason! —a plain acknowledgment that Freemasons are found among pirates. But can it be expected, that all who go to sea must be made Freemasons? This would not do, for it would destroy the *exclusiveness*, the *essence* of the Order. The laws of Freemasonry exclude "an old man in dotage, a young man in nonage, an atheist, irreligious libertine, a madman, hermaphrodite, woman, or fool." It may be said, if the few of the captured had not declared themselves Masons, there would have been a more formidable body to stand by each other, and united they might have protected themselves.

I appeal to you, would it be right for a Freemason, when engaged in battle for his country, and by chance becoming opposed to a single combatant, and from him receiving the Masonic sign, to desist from the conflict and suffer him to escape? Should not he and the master of this privateer be considered false, if not traitors to their country,—the country that *protects them?*

In the second or third following numbers of the Transcript you say King Solomon, the builder of the Jewish Temple, was a Freemason. I have never seen any historical authority for this. I hope it will be convenient for you to refer your readers to your authorities, and to as many as possible in the Bible.

March 3, 1843. A.

In the Boston Daily Journal of June 25, 1847, ap-

peared a minute and an extended account of a Masonic celebration the day previous, at Worcester, Mass., from B., the correspondent of the editors, in which he says, "being masonically reckoned the natal day of its ancient friend and brother, St. John the Baptist, who, with St. John the Evangelist, is the patron saint of Freemasonry. The two St. Johns, according to Masonic tradition and record, were zealous members of the Order, and their devotion to its principles and practical application of its tenets, early endeared them to the brethren, and caused their names to be handed down to posterity as the patron saints of the Order."

The next day the following article was offered for publication in the same journal.

MESSRS. EDITORS,—I have often asked what authority Freemasons have for claiming St. John the Baptist, and St. John the Evangelist, as patrons of Freemasonry; but no one have I found, who could answer the question. As your correspondent B., from Worcester of the 24th inst. seems to know more than any other man I have come across on this subject, I hope he will have the goodness to inform me where he finds any evidence in the received histories of ancient or modern times, or in sacred history, that the St. Johns ever knew or said any thing about Freemasonry. The evidence seems to me clear and conclusive, although negative, that if they were patrons of Masonry, they would have said something about it in the New Testament; but not a word. They were Christians, and all mankind their brethren —*not a select few.* If there be a single word or sentence in all the Scriptures that recognizes Freemasonry or any other secret societies, I shall be thankful to have it pointed out. Mr.

B. says it is "Masonic tradition and record that the St. Johns were *zealous members* of the Order." And can he say this is truthful history? *I must say, I am distrustful of Masonic traditions.* For this distrust I will give my reasons any time when he requires them. I inquire *where* and *when* this tradition commenced, and on what authority and where is the "*record.*"

June 29, 1847. QUERO.

Here follows the notice which the editors took of the above communication, in full, without abridgment.

We [the editors of the Boston Daily Journal] yesterday published a letter from a friendly correspondent, giving a sketch of the doings at the late Masonic celebration at Worcester. A correspondent in this city, in a communication which we received to-day, takes exception to some passages in the letter, calls for authorities, and seems desirous to enter into a controversy with the author on the general subject of Masonry. We inserted the letter believing it to contain an interesting description of a celebration, which would give pleasure to many of our subscribers, and free from all matter which could justly be regarded as offensive or calculated to provoke a discussion; for a controversy on this subject, and which the publication of the communication would inevitably produce, is one of those things which we would at all hazards avoid.

In the Boston Liberator of July 16, 1847, Quero communicated the foregoing proceedings with the Journal, stating that his communication was offered with sincere desire to get some direct information.

To awaken attention to what is called the anniversary of St.

John the Baptist, that Masons themselves might reflect and consider whether they have not assumed too much, whether some Masonic traditions may not be baseless; also that non-masons might examine whether their credulity has not been too long and too much abused. I did not doubt that it would be readily inserted as an act of fairness and impartiality, and from a desire to elicit truth. Not a suspicion or thought arose in my mind, whether the editors were Freemasons. It would have occupied but little more room than their observations on rejecting it. If they dreaded an expected controversy, they could have said their columns from thence would be closed to it. It is very evident that the "friendly correspondent" at Worcester is a Freemason; and from the disinclination on the part of the editors to touch the subject, one or both have taken the oath "ever to conceal and never reveal,—to not write, print, stamp," &c. The publication, they say, "*would give pleasure to many of our subscribers.*" In this way a "friendly correspondent" may say any thing of Freemasonry, and an Antimason, even if a subscriber to the Journal, could not be allowed a *protest.* In this the editors appear good and loyal subjects. They have been obedient to the mandate, the *dignified silence* of the late Edward Livingston, Grand High Priest of the General Grand Royal Arch-Chapter of the United States.

As to the assumption that the two St. Johns were Freemasons and zealous members of the Order, it seems to be preposterous and foolish to waste arguments and censure on what is so absurd and unfounded; but to pass over such assumptions in silence is helping to make rather than to unmake Masonic traditions. Some lament the wickedness, and let them pass in sorrow; others laugh at them, consoling themselves that folly and falsehood cannot live forever. Some one bold Masonic orator declares something without evidence; another at some future

anniversary, in a distant part of the country, repeats the same thing, having the first declaration as his authority; thus it becomes Masonic tradition. By *such* and *no better authority* can it be said that the St. Johns were the "zealous members of the Order" of Freemasons. Thus it was said that all the Major-Generals in our Revolutionary Army were Masons, excepting Benedict Arnold; but fortunately this was found to be a false coinage. The record was found that he was made a Mason at New Haven, April 18, 1765, R. W. Nathan Whiting, Master. And on no better authority, probably, has it been said by some zealous Mason, that fifty-two of the fifty-six signers of the Declaration of our Independence were Masons. If Mr. B—— at Worcester will call on his neighbor, Ex-Governor Lincoln, he can be informed of a Masonic falsehood on the plate deposited under the Masonic Temple in Boston.

And what shall be said of reverend clergymen, who go into the sacred desk on Sundays, and exhibit the characters and deeds of the St. Johns as guides in morality and religion, and on the 24th of June degrade them by claiming them as the patron saints of Freemasonry? — of Freemasonry, which administers murderous and unchristian oaths — adopts sacrilegious ceremonies — prostitutes the sacred Scriptures to unholy purposes — conceals and protects the guilty brother, right or wrong, to the extent of murder and treason, and exacts vengeance against a seceding brother, by destroying his character and business? This, nevertheless, is done unblushingly by *ministers of the gospel.*

July 6, 1847. QUERO.

Setting aside the various assumptions and declarations so constantly uttered to emblazon Masonry and decoy the uninitiated; and the so-constant refusal to

answer any queries as to the truth and evidence, this one alone, — the claiming of St. John the Baptist as "the patron and zealous member of their Order"— is sufficient of itself to fix the character of Freemasonry as a shameless imposture. And indeed it should be adopted as an *axiom*, that *every secret society* which claims either or both of the St. Johns as members or abettors of secret societies, is an *imposture.*

To render conspicuous and to perpetuate historically the existence of Freemasonry during the first half of the 19th century, great exertions have been made to lay corner-stones *masonically*, even of unimportant buildings. As if conscious of the want of such evidence to prove the antiquity of their institution, Freemasons embraced with alacrity the crowning opportunity, as it seemed, of laying the corner-stone of Bunker Hill Monument, June 17, 1825. At that juncture, very propitiously, Gen. La Fayette happened to be a very acceptable guest of this country, and, known to be a Freemason, the craft were disposed to make the most of the circumstance. It was early promulgated that *he* was to lay the corner-stone, and it seemed to please every one, ignorant and unsuspicious as all were at that time of the secrets and ulterior designs of the Order. The ceremony was numerously attended by Lodges from a great distance, pompously displaying their insignia and banners; and as we believe now, Masonry was more absorbing than the anniversary of the battle of Bunker Hill. Very few

but Masons saw the ceremony, and but few would have ever known that Gen. La Fayette *did not* lay the corner-stone, had it not been discovered from an impression taken from the plate deposited. And to this day [1851] it is a general belief that *he* laid it. A committee of the Bunker Hill Monument Association petitioned the Legislature, December 2, 1829, for aid in erecting the Monument. In that petition they say, "La Fayette, the fellow-soldier and friend of Washington,—the zealous advocate of the rights of man—the champion of liberty in Europe and America—honored citizen of two nations, and the renowned benefactor of the human race, *performed that sacred duty.*" And is it to be doubted that the committee uttered what they believed? An impression from the plate is in the possession of the writer, and it says the corner-stone of Bunker Hill Monument was laid by John Abbot, Grand Master of Masons in Massachusetts, *in the presence of General La Fayette.*

So impressed with this common belief was J. T. Headley, in writing of Major-Gen. La Fayette, in his "Historical Sketches of Washington and his Generals," published in two volumes, New York, 1847, that he says, vol. 2, p. 313, "one of his last acts in this country was to lay the corner-stone of the Bunker Hill Monument. He had placed the stone over Baron De Kalb's grave, in South Carolina, and now it was fit that he, the last survivor of the Major-Generals of the American Revolution, should consecrate the first block

in that grand structure. Amid the silent attention of fifty thousand spectators, this aged veteran and friend of Washington, with uncovered head performed the imposing ceremonies, and 'Long live La Fayette' swelled up from the top of Bunker Hill."

The history of the falsehood respecting the corner-stone of the Masonic Temple in Boston, previously mentioned, is as follows:

October 14, 1830, the corner-stone of the Masonic Temple in Boston was laid, and the account of the proceedings was published in the Boston Masonic Mirror of the 23d, same month. On the plate deposited in the cavity of the stone, it was engraved that it was laid "*in presence of the executive officers of the State and City.* Andrew Jackson, President of the United States; Levi Lincoln, Governor of Massachusetts; Harrison Gray Otis, Mayor of Boston."

On the 22d of December following the Antimasonic State Committee addressed respectfully Gov. Lincoln at Worcester, inquiring whether he were present and participated in the ceremonies, as the inscription on the plate seemed to imply.

THE ANSWER OF THE GOVERNOR.

WORCESTER, Mass., December 25, 1830.

Gentlemen,—I had the honor by the mail of this morning to receive yours of the 22d inst., containing a copy of an inscription on a plate deposited in the cavity of the corner-stone of a Masonic Temple, which was laid with Masonic ceremonies in the city of Boston on the 14th of October last, the language of

which, you suggest, is calculated to give the impression to the public and posterity, that the chief magistrate of the commonwealth and the mayor of the city were present in their official capacities, formally sanctioning the act and partaking in its ceremonies.

From a letter, which I had occasion heretofore to write in answer to a communication made to me on the subject, and which has been before the public, it must be well known that I am not, and that I have never been, a Mason. I now very promptly reply to your inquiry, that I was not present on the occasion referred to, but was at that time at my family residence in the country, and had no other knowledge of the transaction than what I have derived from the public papers.

I avail myself of this opportunity, gentlemen, to offer you assurances of the great esteem and respect with which I have the honor to be, very faithfully, your fellow citizen and obliged servant, LEVI LINCOLN.

To John D. Williams and eleven others,
the Antimasonic State Committee.

ANSWER OF THE MAYOR.

BOSTON, December 27, 1830.

Gentlemen,—I have this moment received from you a letter dated December 22, 1830, stating that you have seen in the public prints a description of the ceremonies which took place in laying the corner-stone of a Masonic Temple in this city on the 14th of October last, and after reciting the inscription on a plate said to be laid under the stone, you are pleased to request of me an explanation of the premises, and to answer the inquiry "whether I was present on the occasion above alluded to, and participated in the ceremonies, as the inscription on the plate so deposited would seem to imply." To this I have the honor to

reply that I did not participate in any manner in the ceremonies alluded to, nor was I present on the occasion, unless stopping for a few minutes through mere curiosity, and standing by the side of one of your committee, where I could neither hear nor see any part of the ceremonial, a street intervening between those engaged in it and myself, can be considered as being present.

I am, with great respect, gentlemen,
Your obedient servant,
H. G. Otis.

To John D. Williams and the gentlemen
of the Antimasonic State Committee.

What propriety could there have been for Masonry to have any thing to do in laying the corner-stone of the building of the Smithsonian Institution? Mr. Smithson granted the fund for the "increase and diffusion of knowledge among men;" and in granting it to the government of the United States, did them honor. But in permitting Freemasonry to step in with her nauseous formalities, to lay the corner-stone, have not the United States in fact or appearance shown disrespect to the donor, and an undervaluation of the gift? A secret society, imposing its falsities on the world, in company with an institution for the extension of literature! How inapposite and absurd the contact! According to our recollection the National Intelligencer gave notice that by the *request of Grand Master B. B. French*, the corner-stone of this building was to be laid masonically by him. This statement was

corrected the next day in the same paper, saying that it was to be done by the *request of the building committee.* The committee consisted of Robert Dale Owen, Joseph G. Totten, and W. W. Seaton.

The corner-stone of the National Monument to the memory of General Washington was laid at Washington, D. C., July 4, 1848, with Masonic ceremonies. In the address on that occasion, delivered by Benjamin B. French, Grand Master of the Grand Lodge of the District of Columbia, he says: "This apron and this sash, which I now have the honor to wear, were Washington's, and were worn by him while President of the United States, at the laying of the corner-stone of the Capitol, at which ceremony he used this gavel, which I shall use in the ceremony of laying this corner-stone."

To exonerate the memory of General Washington from the stigma of having taken such a part, an investigation seems to be necessary; and in it the apron, sash and gavel are of no importance. The most questionable part of this declaration is, did Washington lay the corner-stone of the Capitol of the United States? On seeing this, the exclamation of every one *who was not under the vow to* "ever conceal and never reveal," was, that it was impossible to believe that Washington could have laid it, especially when he was President of the United States, and difficult to believe that he *ever did* lay one. He knew better what comported with the dignity of the highest office in the

government. The doubt was so strong, that an honorable gentleman, who had long been an inhabitant of Washington city, was addressed on the subject, under an expectation that he would have personal knowledge of the whole transaction. He answered that he first arrived in the city of Washington in October, 1794, and "heard that the corner-stone of the Capitol had been laid by General Washington." The gentleman, however, very kindly, and apparently very desirous to get at the truth, set about getting the evidence of the fact and in doing it, *showed the letter of inquiry to the Grand Master himself.* The conclusion of their joint investigation is embraced in this extract from his letter.

WASHINGTON, D.C., Oct. 7, 1848.

Dear Sir,—I received your letter of the 3d instant, and now enclose a leaf, pp. 63 and 64, cut out of the appendix of a pamphlet printed a few months ago, but not published for sale, the title of which is

The Seat of Government of the United States.

"A Review of the Discussions in Congress and elsewhere on the Site and Plans of the Federal City; with a Sketch of its present Position and Prospects; also a Notice of the Smithsonian Institution. By Joseph B. Varnum, Jun. New York: Press of Hunt's Merchants' Magazine, 1848, pp. 69."

"This leaf to my mind contains satisfactory evidence that on the 18th of September, 1793, the southeast corner-stone of the Capitol was laid by the President of the United States, masonically, in concert with the Grand Lodge of Maryland, several Lodges under its jurisdiction, and Lodge No. 22, from Alexandria."

The leaf is appropriated entirely to an account of the ceremony, which was copied from a Georgetown paper into the Maryland Gazette, published in Annapolis, Sept. 26, 1793, giving a minute description of the Lodges in attendance, the names of their officers, the order of the procession, vollies of the artillery, &c. The material part touching this question is here copied verbatim et literatim.

"The Grand Marshal delivered the Commissioners a large silver plate, with an inscription thereon, which the Commissioners ordered to be read, and was as follows:

This southeast corner-stone of the Capitol of the United States of America, in the city of Washington, was laid on the 18th day of September, 1793, in the thirteenth year of American Independence, in the first year of the second term of the Presidency of George Washington, whose virtues in the civil administration of his country have been so conspicuous and beneficial, as his military valour and prudence have been useful in establishing her liberties, and in the year of Masonry 1793, by the President of the United States, in concert with the Grand Lodge of Maryland, several Lodges under its jurisdiction, and Lodge No. 22, from Alexandria, Virginia.

Thomas Johnson,
David Stuart,
Daniel Carroll, } Commissioners.

Joseph Clarke, R. W. G. M. P. T.

James Hoban,
Stephen Hallate, } Architects.

Collin Williamson, M. Mason.

The artillery discharged a volley.

The plate was then delivered to the President, who attended

by the Grand Master P. T. and three Most Worshipful Masters, descended to the cavazion trench and deposed the plate and laid it on the corner-stone of the Capitol of the United States of America, on which was deposed corn, wine and oil, when the whole congregation joined in reverential prayer, which was succeeded by Masonic chanting, honors, and a volley from the artillery.

The capital letters annexed to the name of Joseph Clarke, it is presumed, stand for Right Worshipful Grand Master, pro tem., and that there is a mistake in modernizing the age of Masonry to so short a period as 1793. In other places Masons say it is from King Solomon.

The manner in which this ceremony is related seems to declare plainly that Washington *did not lay the corner-stone of the Capitol*—"he laid the plate on the corner-stone, on which was deposed corn, wine and oil," *and that only.* It must readily occur to any one who has been informed of the inscription on the plate under the corner-stone of Bunker Hill Monument, that *this* corner-stone of the Capitol was laid in the *presence* of Washington, as *that* was in the presence of La Fayette.

The Masonic ceremony in laying the corner-stone of the National Monument to the memory of Washington was in this manner:—Grand Master B. B. French, with the apron and sash on, and gavel in hand, which, he said, were once Washington's, "descended to the corner-stone, and having applied the

square, level and plumb to the north-east corner thereof, pronounced it well squared, level and plumb, well laid, true and trusty. Then having deposited in the cavity the several articles furnished," he said, "I shall now proceed to place upon this stone the ancient Masonic elements of consecration, the corn, wine and oil."

The description of the ceremony of laying the corner-stone of the Capitol appears very minute in all other respects, but says nothing about Washington's having on the apron and sash and having applied the square, level and plumb, pronouncing it well squared, &c., and placing on the stone the elements of consecration, the corn, wine and oil, as Grand Master French performed the ceremony.

At this time, Sept. 18, 1793, it appears that Freemasonry had become indifferent, if not repulsive to Washington. From 1768 to the date of his letter to Rev. Mr. Snyder, September 25, 1798, he had not been in a Lodge more than once or twice, and did not preside over any English Lodges in this country. February 14, 1781, a committee of King David's Lodge, Newport, Rhode Island, reported "that on inquiry they find General Washington not to be Grand Master of North America, as was supposed, nor even Master of any particular Lodge. They are, therefore, of opinion that this Lodge would not choose to address him as a private brother; at the same time think it would not be agreeable to our worthy brother to be addressed *as such*." Governor Trumbull, when Aid to General

Washington, asked his advice as to becoming a Mason. He replied "that Masonry was a benevolent institution, which might be employed for the *best* or *worst* purposes; but that for the most part it was merely *child's play*, and he *could not give him any advice on the subject.*" And finally his condemnation of Masonry is made plain in his Farewell Address, September 17, 1796.

In view of all these facts, how is it possible for any one to believe that Washington laid the corner-stone of the Capitol of the United States in the disgusting formalities of Masonry, and would, when President of the United States, in the habiliments of Masonry, suffer himself to be made such a spectacle?

Analogous and well connected with this subject, it is proper to notice how justly sensible President Jackson was of the impropriety in permitting himself and office to countenance and give eclat to Freemasonry. In the "Proceedings of the Fourth Massachusetts Antimasonic Convention, held in Boston, 1833," in many libraries of this Catalogue, it will be seen how much the Masons of Boston and vicinity expected from his presence when he visited the Northern States in 1833. He disregarded their invitations, and gave them no attentions whatever. No doubt, like Washington, he preferred not to be addressed as a brother.

So also they were desirous of receiving attentions from President Polk when he visited Boston. He did, however, ride to view Bunker Hill Monument, in a carriage from Charlestown with three of its citizens

and it so happened that the four were all the passengers, and were *all* Masons. He gave no public attention to Masonry.

The gentleman at Washington of whom inquiries were made, says "*he* is satisfied that the leaf [previously mentioned] contains evidence enough that Washington laid the corner-stone of the Capitol *masonically*." We do not believe the gentleman to be a Mason; but we believe that although he lives in a Masonic atmosphere, he knows very little of Masonry, and *none* of its numerous falsehoods.

The writer's attention, several years since, was attracted to what was uttered by Past Grand Master Robert G. Scott, of Virginia, and Grand Master B. B. French, of Washington, D. C., concerning Washington's Masonry; also that of the Major-Generals of the revolutionary army, and the *want of it in Benedict Arnold.* Much of it appeared to him to have been said without authority, certainly without any evidence which he could find, other than in their own declarations. Each has been appealed to to furnish the authority, as will appear by the following letters and extracts; and with what success, it will be seen.

BOSTON, Mass., July 15, 1848.

Dear Sir: In your address at the laying of the corner-stone of the Washington Monument the 4th inst., published in the National Intelligencer of the 6th, you say—

"The fraternity of Freemasons can recur with proud satisfaction to our revolutionary struggle, when they remember that

every general officer of the American armies, save one, was a Freemason,—at least, the pen of history has so made up the record; and he, whose eyes never beheld

> 'That hieroglyphic bright,
> Which none but craftsmen ever saw,'

died a traitor to his country!"

Now, sir, will you do me the favor to inform me by mail in what history this record is to be found?

Respectfully your humble servant,

H. G.

To Benj. B. French, Esq.,
Grand Master of the Dist. of Columbia, Washington.

BOSTON, Mass., July 27, 1848.

Dear Sir: Your favor of the 22d was received yesterday in reply to my letter of the 15th, inquiring where you found it recorded in history that all the Major-Generals in the revolutionary army were Freemasons, save one, and that one a traitor to his country. I am much obliged that you have thought proper to reply, and for your candor in confessing that there is some doubt whether Arnold was not a Freemason.

You say "I know not what may have been your motive in addressing me on this subject." My motive was to correct what was creeping into genuine history, and seemed by your declaration to be taking another step, which at first view must appear to most people as very improbable, and which, by the evidence I have, appeared to me untrue. To say that Arnold was the only exception, seemed like the operative mason with his trowel shaping his material for a destined place. The inference is inevitable, and the one intended to be inculcated was that *if Arnold had been a Freemason he would not have been a traitor to his country.* I knew something concerning this declar-

ation before I wrote to you, but I thought you might possibly know more than I. You have added Joseph R. Chandler, Esq., to the number who have had an agency in the propagation of this false history. The first time I saw it was in the Boston Evening Transcript of May 14, 1846, which stated, from the authority of Past Grand Master Scott of Virginia, that fifty at least of the signers of the Declaration of Independence, and all the Major-Generals of the revolutionary army were Masons, save one, and that one was Benedict Arnold. A similar statement was made by John H. Sheppard, Esq., in 1844, in an address at Portland before the Grand Lodge and Chapter of Maine. The originator is probably Scott or Sheppard. The authority of the latter on Masonry is very doubtful. He once said in a printed pamphlet that President John Adams was a Mason. If you believe what your brother Sheppard says, I refer you to J. Q. Adams's letter on Freemasonry, an 8vo volume in the Congressional Library.

Arnold was a Freemason; and here is the evidence, taken from the Hartford [Conn.] Times of December 18, 1841, which copied it from the New Haven Herald, which says "An old book has accidentally fallen into our possession, which proves to be the *Records of a Masonic Lodge*, held in this city, the first entry in which is the following:

"At a Lodge of Free and Accepted Masons, held at the Fountain Inn, in New Haven, 18th April, 1765.

Present R. W. Nathan Whiting, Master,
George Miles, S. W.,
Andrew Burr, J. W.,
Br. John Hotchkiss, Treasurer,
Br. Timothy Jones, Secretary,
Br. Robert Brown,
Br. Buckminster Brintnall,

Br. Benedict Arnold, V. B.,
Br. Christopher Killey.

Br. Benedict Arnold is by R. W. proposed to be made a member of the R. W. Lodge of Free and Accepted Masons; accordingly was balloted for and accepted, and is accordingly a member. Expenses for the evening £1 0*s*. 0*d*."

Now, sir, notwithstanding your intelligent and learned friend says, "in the treason of Arnold never mingled Freemasonry," there is very little doubt in my mind that Arnold's escape was owing entirely to, or was aided by, Freemasonry.

Respectfully, I am, sir,
Your obedient servant,
H. G.

To Benjamin B. French Esq.
Washington, D. C.

Boston, Mass., October 12, 1848.

Dear Sir: — Unexpectedly, I received your letter of the 5th inst., as a reply to mine to J—— C——, seeking for evidence to the truth of *your* declaration at the laying of the corner-stone of the Washington Monument, at Washington, 4th of July last, which was, that Washington, when President of the United States, laid the corner-stone of the Capitol, wearing the apron and sash you then had on, and using the same gavel you had in hand. To refute this, *as you believed*, this evidence was sought, and in the endeavors to obtain it Masonic sources were *intended* to be avoided. It is not usual to seek for evidence from an adverse party. Your testimony, in any case disconnected with Freemasonry, I have no reason to doubt is as good as any other man's.

You seem to be surprised that your friend ——, of B——, Mass., knowing you so well, should not have referred me directly to you. The reason is plain: he knew you to be a

Freemason. He and I were born Antimasons at about the same time, and are the offsprings of the disclosures of William Morgan, and those of the Convention of Seceding Masons, at Le Roy, 1828. We have learned that Freemasonry is an imposture, putting on the garb of righteousness the more easily to make dupes, and that for the interest and aggrandizement of a few.

Once I asked a Master Mason of a Lodge in this city, whether he did not take such and such oaths, as per Morgan, when he was made a Mason, and whether he did not administer the same when he made Masons. He answered plumply and boldly, *No.* I told him, then, as boldly, that if he kept his Masonic oaths, he was *obliged* to declare a falsehood. He knew his negation was false.

Freemasons say the St. Johns were the patrons of their Order, and some I have found, who said one or both were *zealous members* of the Order. Is there a particle of evidence of this? Do you believe it? If so, where is your evidence? If you celebrate masonically the birthday of St. John the Baptist, 24th of June, you believe it or sanction the imposture. But whether you believe it or not, it *is* an imposture.

It was promulgated early that La Fayette was to lay the corner-stone of Bunker Hill Monument; and excepting a few who are in the secret, the public believe it was so laid. It so happens that I have an impression from the plate, presented me by the engraver, and that says it was laid by Grand Master John Abbot, in the *presence* of La Fayette. Another falsehood like this is engraved on the plate under the corner-stone of the Masonic Temple in Boston. It is that the Governor of the Commonwealth and the Mayor of the City were present at the ceremony. Levi Lincoln was the Governor, and Harrison Gray Otis the Mayor; both are now living, and both have declared,

under their own hands, that they were not present, *nor invited to be present.* These two cases are enough to awaken attention and suspicion as to plates, ceremonies, and corner-stones.

The Craft seem disposed to make the most of the membership of Gen. Washington, and I have no objection as long as they say nothing beyond the truth. Take *his* declaration to Rev. Mr. Snyder of Sept. 25, 1798, in which he says, "I preside over no Lodge, nor have I been in one more than once or twice within thirty years," and see how *their* declarations tally. This makes it that he had not been in a Lodge but once or twice after 1768. In 1830 President Jackson speaks of the memory of that illustrious Grand Master [Washington.] Preston's Masonry asserts that Washington continued his patronage to the Lodges till his death, December, 1799. Timothy Bigelow, in his Masonic Eulogy upon Washington, speaks of "the frequent opportunities he found to *visit* the Lodge—and again of the Lodge over which he *presided* many years, and of which he died the Master. *Constant and punctual in his attendance*, scrupulous in his observance of the regulations of the Lodge, *he discharged the duties of the Chair* with uncommon dignity and intelligence in all the mysteries of our arts. We see before us the very attire which *he often wore as a Mason.*" A publication in Boston, entitled "The Masonic Character and Correspondence of General Washington," among other things, says, "Washington died while holding one of the most responsible offices in the gift of his brethren, and while a member of the Grand Lodge of his own State. He was borne to the grave by the brethren of the Lodge of which he had previously been Master. At the time of his death Gen. Washington was Master of Alexandria Lodge—he encouraged the organization of a Lodge in his own army, at the meetings of which *he was often present,* and in which *he often officiated.*"

Thus you see how discordant the declarations of Masons are

to what Washington says himself. It does seem as if Masons thought themselves licensed to say of him what they pleased.

In the Salem Gazette, 1833, the editor says, the father of our country addressed a Lodge in New England thus :—

"Being persuaded that a just application of the principles on which the Masonic Institution is founded must be promotive of private virtue and public propriety, I shall always be happy to advance the interests of the society and be considered by them a deserving brother."

Immediately on seeing this a correspondent of the Boston Press of August 7, 1833, under the signature of Los, offered the Salem editor fifty dollars if he would produce such a letter from Gen. Washington, which Jared Sparks, Esq. should say was genuine. Nothing further was heard from the Salem editor. This quotation or extract corresponds with yours, which you say is from Washington's letter to King David's Lodge, R. I., dated Aug. 16, 1790. This is the first time I ever saw a date to it. Gov. Ritner, in his "Vindication of Gen. Washington from the stigma of adherence to secret societies" page 13, says, "four other letters, purporting to be from him, have also been published by Masons, all without dates; one to the Grand Lodge of Charlestown, two to the Grand Lodge of Massachusetts, and one to the Grand Lodge of Pennsylvania, all lauding the institution." Why are these letters without date?—why has not Mr. Sparks a copy of them?—and why does not the Fraternity show them or give some evidence of their existence? Should not the conclusion be that they are forged?

I have read your extracts relative to the laying of the corner-stone of the Capitol, and cannot from this evidence come to the conclusion you have, that "Gen. Washington, as President of the United States, and as brother of the Craft, laid it." I infer it was laid in the presence of General Washington, as that of

Bunker Hill Monument was in the *presence* of La Fayette. It is of little importance whether you used the sash, belt and gavel of Washington or not. *Better evidence* is needed that Washington *dressed in the habiliments usual on such occasions, did apply the square, level and plumb to the stone, did pronounce it well squared, level and plumb—well laid, true and trusty—and then consecrate it by placing on it corn, wine and oil.* In this manner I do not believe he laid the corner-stone of the Capitol, nor any other corner-stone, certainly while President. Washington had a better knowledge of what comported with his dignity as President of the United States.

Have you not made a mistake in calling it the Royal Arch Apron of General Warren, when he was only Grand Master? I thought Royal Arch Masonry was of a higher grade, and none of it in the United States at the date of his death.

If you had not gone off from the question at issue, and into the laudation of Freemasonry, I should not have been obliged to answer so lengthfully. I find considerable labor in hunting up authorities, writing, and copying. However, I do not on the whole regret it, as it gives me a good opportunity to say many things that would never have been written to you.

My last letter to you was to rectify and check the progressing erroneous statement that all the general officers in the revolutionary army were Freemasons excepting Arnold. As the design of such statement was to show how immaculate the Order was, I ought to have brought to your notice, what I knew very well but forgot at the moment, that Aaron Burr, one of the generals of the revolutionary army, was a Mason, and in his traitorous correspondence used the Royal Arch cipher. And I ought to have mentioned the renunciation of Masonry by Gen. Henry Sewall, much with Washington during the war; and I have seen it stated somewhere that he was part of the time his

Aid. In the close of his renunciation he says, "speculative Masonry has never been of any real benefit to civil society. It secures nothing to benevolent objects or any other good purpose, which Christian obligations do not secure from higher motives. Religion needs not for its support 'the staff of this bruised reed,' which will only pierce its hand." Since that to you of July 27, 1848, I have learned from a grandson of Gen. Ward, a Major-General of the revolutionary army, that he was not a Mason, and that he always cautioned his sons not to become such. I well remember Gen. Ward. The place of my nativity was but a short distance from Shrewsbury, Mass., the place of his residence.

In your commendation of Freemasonry you say,—and I thank you for this small favor,—"I confess with sorrow that I have often seen something to condemn. It is so with all societies of merely human origin, to say nothing of those which are founded on that divine creed instituted by Him who spake as never man spake." By this I suppose you meant to pass over the abduction and murder of Morgan, and the screening of the culprits from punishment, not unwilling to have it understood that the actors were over-zealous, impetuous, and did not interpret their duties properly. But please notice, all this was done in consequence of a strict and correct interpretation of the requirements of this institution, which you represent to be so excellent. I do not understand what you mean by the last part of this quotation, unless it be that your institution is more than human, —a divine one. If so, I am horror stricken! The assumption of any similitude between Freemasonry and Christianity appears to me like profanity. Freemasonry makes broad its phylactery, puts on a frontlet, "Holiness to the Lord," and thinks itself, and wishes others to believe it, very pious and very good. On the contrary, Christianity vaunteth not itself, is no respecter of

persons, has no secrets, its benevolence and charity are not restricted to a select few, is peaceful and encourages no vengeance.

You say you have the bright examples of a Washington, Warren, Franklin, and La Fayette; do then as Washington undoubtedly did in his Farewell Address,—denounce Freemasonry as one of the "combinations and associations." Franklin got caught in the Masonic trap, and never, as I have seen, *advised* any one to follow. He discloses in his life and journal no other mention of Masonry than to say, on his homeward journey from Paris, "he received the affiliation of the Lodge at Rouen." According to Wm. L. Stone, La Fayette on some occasion at New York *sneered* at Freemasonry. You forgot some other bright examples, viz., Wm. Wirt, Richard Rush, and Josiah Quincy, late Mayor of Boston, and President of Harvard College. Each of these took one degree in Masonry, and saw enough not to wish for any more of the sublime degrees.

Fortunately *I can* and will now give you a more numerous list of distinguished persons, who have recorded their condemnation of Freemasonry and all secret societies. Professor Robinson says, "the whole history of man is proof that in no age or country has there ever appeared a mysterious association, which did not in time become a public nuisance." And Volney says, "In general, every association which has mystery for its basis, and an oath of secrecy, is a league of robbers against society, a league divided in its very bosom, into knaves and dupes, or in other words, agents and instruments." These two were foreigners; the Americans are, viz.:

Presidents of the United States.—James Madison, John Q. Adams.

Generals.—George Washington, Henry Sewall, P. B. Porter.

Governors.—John Hanoock, Samuel Adams, Edward Everett, William Sprague, Wm. H. Seward, Levi Lincoln, Ezra Butler, Wm. A. Palmer, Joseph Ritner.

Lieut. Governors.—Enos Throop, Lebbeus Egerton.

Chief Justice of U. S.—John Marshall.

Honorable Gentlemen.—Samuel Dexter, Richard Rush, John C. Calhoun, Cadwallader D. Colden, Henry Dana Ward, Chancellor Walworth, Myron Holley, Timothy Fuller, Daniel Webster, John C. Spencer, Francis Granger, William Slade, William Wirt, Charles P. Sumner, Pliny Merrick, William Foster, Wm. L. Stone.

The lady from whom you quote at the close of your letter, knows not so much about Masonry as you and I; and you treasure up her compliment, although you exclude the sex from your Order. I suspect she was not free from Masonic influences in some shape.

I will follow your example in closing this letter by a quotation from John Q. Adams. In his "Letters on the Masonic Institution," to which I had occasion once to refer you respecting your veracious brother, John H. Sheppard, an octavo volume in the library of Congress, you will find in one of his letters to Edward Livingston, page 160, this sentence; "Had you ventured to assume the defence of the Masonic oaths, obligations, and penalties —had you presumed to commit your name to the assertion that they can by any possibility be reconciled to the laws of morality, of Christianity, or of the land, I should have deemed it my duty to reply, and to have completed the demonstration before God and man, they cannot."

If to you it should appear in the preceding remarks, I have spoken with an offensive design, be assured that it is not the case; and setting aside your Freemasonry, I have no reason but to be

Very respectfully, sir,

Your obedient servant, H. G.

To Benj. B. French, Esq.,

Washington, D. C.

The following are some of the extracts, which we chanced to see in the Boston Freemasons' Monthly Magazine of April, 1850, from the address of R. W. Robert G. Scott, Past Grand Master of the Grand Lodge of Virginia, delivered February 22d, 1850, at the laying of the corner-stone of the Washington Monument of Virginia, at Richmond.

"In our own loved land, it [Freemasonry] has proved itself pure and devoted to the principles of morality and staple free government."

"Neither the patronage of power nor the advance of age ever chilled his [Washington's] ardent attachment to our ancient Order, or made him less an active and a working Mason."

"On the 4th of November, 1752, in Lodge No. 4, in the town of Fredericksburg, he became one of us, my Masonic brethren. On the 3d of March, 1753, a Fellow Craft, and on the 4th of August, 1753, was raised to the sublime degree of Master Mason, ever practising those charming virtues that adorn our association."

"When the mighty struggle came with our fatherland, when heavily taxed by the cares of office and command, he often devoted hours to the soft and chastening duties of Masonry."

"Retirement to the quiet shades of Mount Vernon did not remove Washington from his Masonic labors and usefulness. His letters written in 1783, 1784, 1790, 1791, 1792, and 1797, speak the language of a true, faithful, and ardent follower of Masonry."

Directly after seeing these, we addressed him as in the two following letters:

BOSTON, July 8th, 1850.

Dear Sir: In your address at the laying of the corner-stone of the Virginia Washington Monument at Richmond, as published in the Boston Freemasons' Monthly Magazine, April 1, 1850, you mention that Washington's letters, written in 1783, 1784, 1790, 1791, 1792, and 1797, speak the language of a true, faithful, and ardent follower of Masonry.

In looking over the index of the twelve volumes of the "Writings of George Washington," published by Mr. Sparks, all references to Freemasonry are found in the two letters to Rev. G. W. Snyder, September 25th, and October 24th, 1798, in one to the Master, Wardens, and Brethren of King David's Lodge in Newport, R. I., August 16th, 1790, and in one to the Grand Lodge of Free and Accepted Masons of the commonwealth of Massachusetts, January, 1793. Of these four there appears to be that only of 1790 comprehended in your list. It has been supposed that Washington caused all his letters and addresses, or rather answers to addresses, to be copied. The question then arises, Did Washington omit to copy, or Mr. Sparks to publish some of them?

It is possible, although improbable, that he might have made some remark touching Freemasonry in some letters on another subject, therefore not indiced as belonging to Freemasonry.

Now, sir, to correct these apparent omissions and this supposition, will you be so good as to give me the dates and names of persons or bodies addressed by Washington in 1783, 1784, 1791, and 1797, in which he speaks of Freemasonry directly or indirectly as an "ardent follower" of it?

Respectfully your obedient servant, H. G.

To Robert G. Scott, Esq.,
Richmond, Virginia.

BOSTON, July 19, 1850.

Dear Sir:—Your prompt reply of 12th inst., to my letter of the 8th, was duly received; for which and the copy of your Address at the laying of the corner-stone of the Virginia Washington Monument, please accept my thanks.

My inquiries [which, as he hopes, were dictated merely to obtain information and without any desire to invite a controversy,] were made in search of and for the purpose of truth; and, as is often the case, in getting at it there may be controversy, but not necessarily attended with acerbity. I am led to this because I see so much said about Washington's Masonry, and that so unsupported by evidence, and so irreconcilable with his own declarations to Rev. Mr. Snyder and in his Farewell Address.

You have answered to the years of my inquiry by referring to pages in your Address, remarking that 1783 should be 1784, and 1792 be 1793. The first of the list, Washington's acceptance of Mr. Herbert's invitation to dine at the anniversary of St. John the Baptist, is the only one which has a date. All the others with Washington's name are without date and place, and are not published by Mr. Sparks, his historian and depositary of all his papers. At the close of this defective evidence you ask in your Address, "Can more conclusive, more unqualified evidence be adduced of the ardent and unwavering attachment of any man to the principles of an institution of which he professed to be a member?" I do not learn that Washington ever, notwithstanding the Craft say so much about his devotion to Masonry, *volunteered a single letter or word for its advancement.* All he has said relating to it, appears to have been in answers to addresses in a polite and complimentary manner.

One of your distinguished Masons, associates of Washington, Judge Marshall, in a letter to Hon. Edward Everett, of July 22, 1833, wrote that he was convinced "that the institution

ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

In your Address, page 51, you say, "The historian informs us that all the Major-Generals of the revolutionary army, except one, were Master Masons; he alone proved a traitor." If I may trouble you so much, please inform me *who this historian was.*

Respectfully your obedient servant, H. G.

To Robert G. Scott, Esq.,
Richmond, Virginia.

He makes no reply, and informs us not who the historian was who asserted that "all the Major-Generals of the revolutionary army were Master Masons, except one, and he alone proved a traitor."

It appears that this Mr. Scott is the Past Grand Master of the Grand Lodge of Virginia, on whose authority it was said, in the Boston Daily Evening Transcript of May 14, 1846, that fifty, at least, of those who signed the Declaration of Independence, were Masons, and that every Major-General of the revolutionary army was a Mason, save one, and that one was Benedict Arnold.

This was the first time the undersigned saw or heard these declarations made. Subsequently, what relates to Arnold was repeated by Grand Master B. B. French, at the laying of the corner-stone of the Washington Monument, at Washington, July 4, 1848, and now *reiterated by Mr. Scott.* As he has remained so long silent and named not the "historian," nor shown whence he obtained the

authority for the latter or both declarations, the conclusion seems unavoidable, that he alone is the originator. Of these declarations he will find a notice and an answer in a volume styled Antimasonic Documents, in many libraries of this Catalogue, article, "Arnold's escape aided by Freemasonry." He will find there the *place and date* when Arnold was made a Mason, and how plainly Col. Jameson's "bewilderment" is accounted for.

In his Address Mr. Scott quotes the revolutionary war as "a struggle for the equal rights of man," unconscious perhaps that Antimasonry is also a struggle for the equal rights of the "outside barbarians." Of Washington he says: "Frequently when surrounded by a brilliant staff, he would part from the gay assemblage and seek the instruction of the Lodge. There lived, in 1842, in our sister State, Ohio, Capt. Hugh Maloy, then ninety-three years old, who was initiated a Mason in the marquee of Washington, *he officiating and presiding at the ceremony.*" See how this declaration tallies with what he says in his letter to Rev. Mr. Snyder, — that he presided over no Lodge, and had not been in one more than once or twice since 1768. Some Freemasons write as if they had no knowledge of Washington's two letters to Mr. Snyder, proved to be genuine by Mr. Sparks; or, meeting with a stubborn fact, choose to obey the mandate of the late General Grand High Priest, Edward Livingston, to observe "a dignified silence."

The foregoing facts and remarks are supported or

confirmed in the volumes of this Catalogue. We come now to something gratifying and consolatory, not recorded in any of them. It is a vote in the House of Representatives of the United States, touching secret societies.

Congress, March 27, 1844.—Mr. Bower from the Committee on the District of Columbia, reported bill No. 264, to incorporate the Grand Lodge of the Independent Order of Odd Fellows of said District. Mr. Steenrod moved that it lie on the table. Objection being made, it was agreed to.

Mr. Bower, from same committee, reported a bill, No. 265, incorporating the Grand Lodge [Freemasons] of the District of Columbia. Objections being made, Mr. Hopkins moved that it lie on the table.

It was decided in the affirmative.

The Yeas and Nays were as follow:

Affirmative.	Negative.
MAINE.	
Luther Severance	Robert P. Dunlap.
NEW HAMPSHIRE.	
Edmund Burke	
Moses Norris, Jr.	
John R. Reding	
MASSACHUSETTS.	
Amos Abbott	
John Q. Adams	
Osmyn Baker	
Charles Hudson	
Daniel P. King	
Julius Rockwell	
Henry Williams	
Robert C. Winthrop	

Affirmative.	Negative.
VERMONT.	
Jacob Collamer	
Solomon Foote	
George P. Marsh	
RHODE ISLAND.	
	Henry Y. Cranston
	Elisha R. Potter
CONNECTICUT.	
Thomas H. Seymour	George S. Catlin
Samuel Simons	
John Stewart	
NEW YORK.	
Joseph H. Anderson	
Daniel D. Barnard	
Charles S. Benton	
Charles H. Carroll	
Jeremiah E. Cary	
James G. Clinton	
Amasa Dana	
Richard D. Davis	
Chesselden Ellis	
Hamilton Fish	
Byram Green	
William S. Hubbell	
Orville Hungerford	
Preston King	
Moses G. Leonard	
William B. Maclay	
William A. Moseley	
Henry C. Murphy	
Thomas J. Patterson	
J. Phillips Phœnix	

Affirmative.	Negative.
Zadock Pratt	
Smith M. Purdy	
George Rathburn	
Orville Robinson	
Charles Rogers	
Jeremiah Russell	
David L. Seymour	
Albert Smith	
Selah B. Strong	
Asher Tyler	
Horace Wheaton	
NEW JERSEY.	
Lucius Q. C. Elmer	Littleton Kirkpatrick
Isaac G. Farlee	
William Wright	
PENNSYLVANIA.	
Benjamin A. Bidlack	Richard Brodhead
James Black	Joseph R. Ingersoll
Joseph Buffington	
Cornelius Darragh	
John Dickey	
Henry D. Foster	
Charles J. Ingersoll	
Abraham R. McIlvaine	
Alexander Ramsey	
John Ritter	
Andrew Stewart	
Jacob J. Yost	
DELAWARE.	
	George B. Rodney

Affirmative.		Negative.
	MARYLAND.	
Francis Brengle		John P. Kennedy
Thomas A. Spence		Jacob A. Preston
		John Wethered
	VIRGINIA.	
Augustus A. Chapman		
Walter Coles		
George C. Dromgoole		
George W. Hopkins		
Edmund W. Hubard		
George W. Summers		
William Lucas		
Willoughby Newton		
Lewis Steenrod		
	NORTH CAROLINA.	
Daniel M. Barringer		
John R. J. Daniel		
Edmund Deberry		
James J. McKay		
David S. Reid		
Romulus M. Saunders		
	SOUTH CAROLINA.	
James A. Black		John Campbell
Armistead Burt		Isaac E. Holmes
R. Barnwell Rhett		
Richard F. Simpson		
Joseph A. Woodward		
	GEORGIA.	
Edward J. Black		Daniel L. Clinch
Hugh A. Haralson		Howell Cobb
John H. Lumpkin		
William H. Stiles		

Affirmative.	Negative.
ALABAMA.	
Reuben Chapman	William W. Payne
Felix G. McConnell	
Dixon H. Lewis	
MISSISSIPPI.	
Jacob Thompson	William H. Hammett
	Robert W. Roberts
LOUISIANA.	
John Slidell	
Alcee Labranche.	
TENNESSEE.	
Julius W. Blackwell	
Aaron V. Brown	
Milton Brown	
Alvan Cullom	
Andrew Johnson	
Cave Johnson	
George W. Jones	
William T. Senter	
KENTUCKY.	
Linn Boyd	Geo. A. Caldwell
Garrett Davis	Henry Grider
Richard French	William P. Thomasson
James W. Stone	John White
John W. Tibbatts	
OHIO.	
Jacob Brinherhoff	Alexander Harper
Ezra Dean	Joseph J. McDowell
Joshua R. Giddings	Samuel F. Vinton
Perley B. Johnson	

Affirmative.	Negative.
Robert C. Schenck	
Daniel R. Tilden	
John J. Vanmeter	
John B. Weller	
Emery D. Potter	
MICHIGAN.	
James B. Hunt	
Robert McClelland	
INDIANA.	
William J. Brown	Caleb B. Smith
John W. Davis	
Thomas J. Henley	
Andrew Kennedy	
Robert Dale Owen	
Thomas Smith	
Joseph A. Wright	
ILLINOIS.	
Joseph P. Hoge	
John A. McClernand	
John Wentworth	
MISSOURI.	
James M. Hughes	Gustavus M. Bower
John Jameson	James B. Bowlin
James R. Relfe	
ARKANSAS.	
	Edward Cross

Of these 29 votes against laying on the table, and of course *for* Odd Fellowship and Freemasonry, only four were from the New England States, and only 16 of the whole number of States gave any votes on this side of the question. Not one vote in favor of these secret societies from

New Hampshire	North Carolina
Massachusetts	Louisiana
Vermont	Tennessee
New York	Michigan
Virginia	Illinois

Virginia particularly distinguished herself. Proceedings in both cases were arrested by two of her representatives. New York also distinguished herself; 31 of the 34, her whole representation, and all who voted, voted against secret societies. Rhode Island, Delaware and Arkansas, two votes from the first, and one each from the last two, were the only States whose whole representation voted with the 29.

There is something cheering in this decision. It shows that, although there must have been many Masons in the majority, it was considered by them undignified for *such* a body to entertain *such* a question. It gives a flattering evidence that the knowledge and consequent condemnation of secret societies are pervading the United States. To incorporate secret societies is to create an imperium in imperio, and is at variance with the purposes of a Legislature, the guardianship of the people, and the protection of their equal rights. This vote is a help to our faith in the stability of a republican government.

About two years after this vote in Congress, the Legislature of Massachusetts gave a prompt and decided negative to a petition for chartering a Lodge of Independent Order of Odd Fellows in Boston.

We have just now learned that there has been another attempt in Congress, January 24, 1851, to get incorporated the Grand Lodge of the Independent Order of Odd Fellows of the District of Columbia. (See National Intelligencer of January 28, 1851.) *Mr. Jones objected*, and it did not succeed. This gentleman must be George W. Jones, the representative from Fayetteville, Tennessee. He has our thanks and esteem.

Freemasons boast of Washington, Warren, Franklin, and La Fayette, as members and "bright examples" to be followed by their Order. We have seen that *Washington* has very plainly condemned it. We have not seen that *Warren* ever expressed any opinion of it, other than to exercise the office of Grand Master. In all *Franklin's* writings, except his affiliation at Rouen, we do not find that he names Freemasonry. "Had he considered it a noble and valuable institution, he was not the man that would have been silent respecting it, with all the regard he manifested for the welfare of the rising generation in particular. Franklin was a political prophet, who could foresee the operations of human nature with a prophetic ken. This studied silence respecting Masonry by one who dwelt on almost every other subject, is a 'sign' from which every one may draw his own inference. In a note in Wm. L. Stone's Letters to John Q. Adams, page 140, it may be seen how lightly La Fayette estimated Freemasonry. "To-morrow," he said, "I am to

visit the schoools; I am to dine with the mayor; and in the evening I suppose I am to be made *very wise* by the Freemasons." And Stone adds, "I never shall forget the arch look with which he uttered the irony."

We think we may challenge the whole Order of Freemasons to produce any written article voluntarily offered to the public by either of these four "bright examples," inviting its extension, encouragement, patronage, or legislative enactments.

We hope the Order will not forget three other "bright examples," Richard Rush, William Wirt, and Josiah Quincy, late President of Harvard University. They were Freemasons of one degree. The curtain was drawn, and the entrance to the gulf appearing so disgusting, they advanced no further. In them Pope's declaration was verified:

> "Vice is a monster of so frightful mien,
> As, to be hated, needs but to be seen."

In opposition to these four Masonic bright examples, we will present a more numerous list of bright examples—of men highly distinguished as citizens of the United States, who have been or are now in elevated offices, who, with two or three exceptions, have in these volumes recorded their decided condemnation of Freemasonry, viz.:

Presidents of the United States.

John Adams, Thomas Jefferson, James Madison, John Q. Adams.

Vice Presidents of the United States.

John C. Calhoun, Millard Fillmore.

Governors of States.

John Hancock, Samuel Adams, Levi Lincoln, Edward Everett, William Sprague, William H. Seward, Ezra Butler, William A. Palmer, Joseph Ritner, Wm. Slade.

Chief Justice of the United States.

John Marshall.

Senators of the United States, Secretaries, Foreign Ministers, Representatives of the United States.

Samuel Dexter, Richard Rush, Daniel Webster, John C. Spencer, Francis Granger, Cadwallader D. Colden, William Wirt, Timothy Fuller, John Bailey.

Distinguished Writers against Freemasonry.

John Q. Adams, Rev. Professor Moses Stewart, Elder David Bernard, Rev. Henry Dana Ward, Myron Holley, Pliny Merrick, Benjamin F. Hallett, William L. Stone, Solomon Southwick, Chancellor Walworth, Rev. Moses Thacher, Charles P. Sumner, Rev. John G. Stearns, &c.

We know not where to stop.

Ward, in his volume, "Masonry by a Master Mason," convicts Masonry by the evidence from its own published declarations. Vice President Calhoun's opin-

ions are not in this Catalogue, but found in a letter of his against Masonry in the American Whig of December 10, 1835, published in Woodstock, Vt., taken from the Boston Advocate. He says, "I have been at all times unfavorable to Masonry, and in the habit of expressing myself so whenever a suitable opportunity offered. John Adams and Thomas Jefferson's disapprobation of Freemasonry may be learned from John Q. Adams's Letters on the Masonic Institution, p. 13; also something to corroborate the disinclination of Washington to encourage Freemasonry, as previously made apparent in this Preface.

Disclosures of Freemasonry, so extensive and so well authenticated, have never been, as have resulted from the abduction and murder of Morgan. They arise from discovered records, from the testimony of numerous seceders, from Masons themselves before judicial tribunals, and from State Legislative investigations, as will be seen in the books distributed to public libraries recorded in this Catalogue. Except in two or three instances, and those indirectly, all have been acknowledged as having been thankfully received by the president, librarian, or some officer of each institution or library.

On no other subject, except that of religion and Christianity, is there such a mass of complete evidence and sound argument as is presented in these volumes against Freemasonry. *The unjustifiable silence of the Press* on the abduction of Morgan is placed in just

abhorrence and condemnation by Hon. Richard Rush, as may be found in some of his six letters, published in 1849 in a pamphlet, with others, of 104 pages, bound up with other documents, making many volumes in these distributions, lettered on the back, ANTIMASONIC DOCUMENTS. In this pamphlet is an article on Benedict Arnold's escape, the consequence of his being a Freemason.

And shall the *caution and silence of the pulpit* be passed by in tenderness? On what other subject of much less enormity would the clergy have hesitated to preach? Elder David Bernard, however, was the Isaiah, the Prophet that *did* speak. In the last article of John Q. Adams's Letters on the Masonic Institution, page 229, he says, "To David Bernard, perhaps, more than to any other man, the world is indebted for the revelation of the most execrable mysteries of Masonry; nor could he as a minister of the word of God have performed a service to his country and his fellow citizens more suitable to his sacred functions."

The Order say Freemasonry is the "handmaid of religion," but how it is so is not made to appear. If there be any passage in the Scriptures which authorizes this pretension, we wish to be directed to it. We do not hesitate to say there is not a single one sanctioning secret societies, but many, on the contrary, against secrecy and hypocrisy. With sorrow we are obliged to say, there are clergymen who belong to this Order;

and we must ask them, if they believe it to be an auxiliary to religion, why they do not on Sundays, from the pulpit, inculcate to their hearers how contributory to their salvation it would be to be a member? Christianity is good-will to all mankind—is no respecter of persons. Masonry, the handmaid, excludes women, the old, the young and poor. Astonishing as it may be, the Masonic clergyman preaches one doctrine out of the pulpit, and a different one in it. O ye Masonic ministers, how are ye better than the Pharisees, whom the "patron and zealous member of your Order," St. John the Baptist, pronounced a generation of vipers? They made broad their phylacteries, and prayed at the corners of the streets; you, to be seen of men, parade the Bible along the streets on a velvet cushion.

To show how rationally, naturally, and how much alike men under no bias will speak when they first see the oaths, obligations, and principles of Freemasonry, an extract is annexed of a reverend doctor in Scotland, to the subscriber, who had presented him the Letters of Hon. John Q. Adams on the Masonic Institution. In the appendix are the oaths of the first three degrees, of the Royal Arch and of the Knight Templar. Until he saw this book, it appears that he knew nothing of Freemasonry.

The extract.—"Nothing surprises me more than that the *immorality* and the *irreligious* nature of such oaths and societies should not at once be perceptible to every man endowed with reason and moral principle; and particularly to professors of

Christianity. Nothing in my opinion can be more inconsistent with the principle of our holy religion, than the horrid oaths to which I have alluded, and the deeds of darkness connected with them; and I am astonished that any minister of the Gospel, or professors of religion, after reflecting sincerely on the subject, should give the least countenance to such abominations. I consider them in no other light than as synagogues of Satan; and I fear that with all their high pretensions, many of their members are far from being distinguished by their morality, piety, or Christian dispositions."

The most extensive collection of Antimasonic books in any one library will be found in those of the Massachusetts Historical Society, of Harvard College, and the Smithsonian Institution at Washington. Of Col. William L. Stone's Letters, to which Hon. John Q. Adams refers in his Letters on the Masonic Institution, the writer knows of but two copies, one in his own and the other in the Boston Library. Probably there are many in the State and city of New York, where they were published. He has also one of two copies of the Rhode Island Legislative Investigation into Masonry, between December 7, 1831, and January 7, 1832, reported by Benjamin F. Hallett, Esq., containing the testimony of fifty adhering or seceding Masons, *with an Index*. The other is in the library of Transylvania University at Lexington, Kentucky. This report is particularly valuable, because the Committee of the Legislature in this investigation appeared partial in the examination of Masonic witnesses, in

refusing to put some questions, and in having made, previously to the examination, some agreement with Masons that certain questions should not be asked. Among the scarce pamphlets may be included that on the attempt to murder and afterwards to destroy the character of Rev. George Witherell, Pastor of the Baptist Church in Hartford, Washington county, State of New York, a seceder from Masonry. A copy will be found in only three libraries of this Catalogue. In this secession will be seen the inculcated and unquenchable vengeance of the Craft. A mock trial of Mr. Witherell was forged, in which he and his family were made to appear ridiculous, in order to divert public attention from the actual outrage.

The writer of these Prefatorial Remarks is a witness to the truth of a part of Anderton's affidavit of the murder of Miller at Belfast, Ireland. He happened to be in Liverpool in 1809, when Anderton said he was there as mate in the ship Mount Vernon. He boarded in the same house with his captain, Stevens; was acquainted with Abiel Wood, of Wiscasset, Maine, and at the time knew him to be the owner of this ship.

Among the books presented to the Smithsonian Institution, is a quarto volume, containing the Report of a select committee of the British House of Commons on *Orange Institutions*, a secret society in Great Britain and the colonies, with minutes of evidence. This is supposed to be the only copy in the United

States. It was transmitted and presented to the undersigned by the honorable Chairman, Joseph Hume. By the investigation of this committee it was discovered that the Grand Master, Duke of Cumberland, had, through its officers, the control of the whole British army.

In the Freemason's Monthly Magazine, published in Boston, December 1, 1850, No. II, vol. 10, is a historical sketch of Hiram Lodge, No. 1, New Haven, Connecticut, by "brother Francois Turner, W. M.," from which this is an extract:

"In 1765, Nathan Whiting was again W. M., George Mills S. W., Andrew Burr J. W., and Timothy Jones Secretary. On the 16th of April, Brother Benedict Arnold, then "a good man and true," as may be inferred from the fact that he was proposed for membership by the R. W. Master himself," was admitted a member of this Lodge. His name appears frequently on the record as present at the regular meetings, until about 1772."

This record was published in the New Haven Herald and the Hartford Times, eight or nine years since, as a discovery from an old book, appearing to be Lodge records; and were it not for these two publications, this historical sketch of Hiram Lodge, No. 1, would probably never have appeared in the Freemasons' Monthly Magazine. The fact now being established by "Brother Francois Turner, W. M.," that Benedict Arnold was a Freemason, it is to be hoped that hence-

forth we shall not hear Grand Masters, nor Past Grand Masters, declaring in their orations, that Arnold was the only Major-General in the revolutionary army who was not a Mason, whose eyes never beheld

> "That hieroglyphic bright
> Which none but Craftsmen ever saw."

And it is to be hoped that the Past Grand Master Scott will, as the declaration cannot be traced beyond him, find an opportunity soon, as he was requested 19th July, 1850, to name "the historian" whom he offered as authority, in his Address at the laying of the corner-stone of the Washington Monument of Virginia.

In the volume in this Catalogue, styled Antimasonic Documents, the evidence will appear almost positive that Freemasonry was the sole cause of Arnold's escape. Mr. Alison, the historian previously noticed, may now, if he thinks proper, couple this escape with that of his relative Lt. Tytler, as a benefit resulting from Freemasonry. The Freemason in the American army, who, as related by Mr. Alison, withdrew the weapon of death to save the life of Lt. Tytler, was a traitor to his country, if not in an equal degree of atrocity, as truly as Benedict Arnold and Colonel Jameson.

Ex-President John Q. Adams, in his volume of Letters on the Masonic Institution, page 100, says, "I do know something about the *Masonic murder* of Mor-

gan, and the clusters of crimes perpetrated for the suppression of his book." Clusters surely; and taking for our authorities Wm. L. Stone's Letters to Mr. Adams, Elder David Bernard's Light on Masonry, Whittlesey's and Spencer's Reports, which are in this Catalogue, and the Free Press newspaper, and a few others not therein, we will particularize some of the crimes and some of the perpetrators.

Convicts Punished.

Jesse French, constable of Le Roy, 1 year in Co. Jail.
Roswell Wilcox, - - - 6 mo. " " "
James Hulburt, - - - 3 " " " "

These three for kidnapping Miller. The last two were in the wagon with Miller when he was taken from Batavia.

Col. Edward Sawyer, mechanic, - 1 mo. in Co. Jail.
Nicholas G. Cheseboro, hatter, - 1 year " "
Loton Lawson, farmer, - - 2 years " "
John Sheldon, blacksmith, - - 3 mo. " "
John Whitney, stonecutter, - - 15 " " "
Besides 30 days and $2.50 for refusing to be sworn.
Col. Eli Bruce, sheriff, - 2 yrs., 4 mo. in County Jail.
Besides 30 days for contempt of Court.
Orsamus Turner, printer, - 90 days in Coutny Jail.
And a fine of $2.50.
Isaac Allen, farmer, committed for contempt of Court.

Perjured Persons.

It probably may be said without injustice, that every Mason engaged in the abduction and murder of Morgan, was guilty of perjury when first called to testify. Several of them probably did testify truly, after their own conviction, or that of friends, whom they wished, if possible, to save. When perjury would be of no benefit to themselves or to their brother Mason, they seemed to be willing to testify truly. This list embraces only the most prominent ones:

Solomon C. Wright,	Hiram Hubbard,
David Morrison,	Nicholas G. Cheseboro,
John Jackson,	Col. Edward Sawyer,
Elisha Adams,	Loton Lawson,
Col. Eli Bruce,	William Cooper,

Sylvester Cone,
Erastus Day.

The last two refused to testify, after having sworn to testify. William Cooper swore that John Q. Adams was a Mason, in order to convict him of falsehood in having answered an inquirer that "he was not a Mason and never should be," that he had sat with him twice at meetings of a Lodge in Pittsfield, Mass. He belonged to La Fayette, Oneida county, N. Y. His affidavit is dated October 18, 1828.—(Free Press November 14, 1828.)

The same paper contains a certificate from ten indi-

viduals of Pittsfield, contradicting Cooper. Stone mentions the fact, pp. 357, 358, but does not give the "poor wretch's" name, and states the date and county wrong.

Witnesses spirited away, or absconded.

Elisha Adams,	Eli Mather,
Orson Parkhurst,	Burrage Smith,
Isaac Farwell,	John Whitney,
Hannah Farnsworth,	James Gillis,
Prior Harris,	Enos Gillis,
Lyman Aldrich,	Col. Wm. King.

The last from cantonment Towson, to which place Garlinghouse and Bates went to arrest him. Prior Harris was the stage-driver with whom Rev. F. H. Cumming rode west.

Died before they were brought to trial.

Col. Wm. King, David Hague, Burrage Smith.

"These three men," as Stone says, "were doubtless engaged in the final deed, together with Howard, who had escaped to England." It appears not to be any where recorded, that more than three, except the boatman, went in the boat to destroy Morgan, and in no other account, to our knowledge, is it asserted that King was one. It is most probable that he was only a director in this deed. He and Bruce appear to have been the Great Grand Directors in the whole proceedings to this "final deed."

De Witt Clinton died suddenly at Albany, Feb. 11, 1828, being then Governor of the State of New York, Grand Master of the Grand Lodge of New York State, and General Grand High Priest of the General Royal Arch Chapter of the United States of America. Stone says, "it had been evident for a number of months that a disease had seized upon his constitution, without impairing his faculties, which threatened an early and sudden termination of his proud and brilliant career." Embarrassed as he must have been in these two opposing offices, civil and Masonic, it was conjectured by some to be a case of suicide; but whether so or not, it was generally believed that his death was *hastened* by mental disquietude. He had bound himself by oath to an institution which, as declared by the Le Roy Convention of Seceding Masons, "requires the concealment of crime, and protects the guilty from punishment." Stone thought the Governor's proceedings, his exalted character, and the elevated standard of morals by which he was governed, overwhelmed all suspicions that he had participated in or taken cognizance, directly or indirectly, of the conspiracy to abduct Morgan. It is very true his good character would not have been doubted, had it not been for his connection with Freemasonry. Freemasonry makes the character of no man better, but decidedly worse, if he adheres to it, and is influenced in any manner by his oaths to it and its requirements. It is *incredible* that Clinton, *their chief*, should

not have been consulted by Masons during the Morgan conspiracy, and that his mind should not have been agitated as facts were rapidly unfolded to public observation and nearer and nearer censure approached him. He had knowledge of the abduction of Morgan as early as 17th of September, 1826, and his proclamations against the offenders came slowly and without adequate rewards.

In a letter appended to the printed statement of the outrage on Rev. George Witherell, James A. Shedd, a witness in the trial of Elisha Adams, one of the Morgan conspirators, says:

"And here I cannot forbear to relate a conversation, which took place between Governor Clinton and Victory Birdseye, Esq., the special counsel appointed by the government of New York to conduct the Morgan trials. This conversation occurred some time during the spring subsequent to the abduction of Morgan, and was communicated to me by Mr. Birdseye last winter; and he remarked he supposed Clinton mistook him for a Mason. I make this disclosure to show why this catastrophe has so long remained concealed in clouds and darkness, and that it is probable a gloomy mystery will hang around it forever. The Governor stated to Mr. Birdseye, that if Morgan was drowned in the river, none could ever be convicted of his murder; "for," said he, "as you lawyers know, in order to convict a person of murder, it is first necessary that a murder should be judicially proved; the mere absence of a man is not sufficient. A murder must be proved either by the discovery of the dead body, or by confession of the murderers, or by the testimony of the witnesses who saw the murder committed. It is not prob-

able that the body will ever be discovered, for if it was thrown into the river, weights were doubtless attached to keep it down; neither is it probable that the murderers will ever confess it; and if there were witnesses standing on the bank of the river, they could not testify so as to convict them of murder; for Niagara river separates two distinct governments, and the dividing line passes through the middle of it. Now it would be impossible for witnesses standing upon the bank in the night time, to tell whether Morgan was murdered on this or that side of the line; whether he was murdered in the United States or in Canada; and until that question was determined, they could not know what court would have jurisdiction of the crime, whether the court of the United States or of Canada."

The coincidence of this conversation of the Governor with the place and the manner of the murder cannot but be observed. If the place and the manner were not accidental, the perpetrators were as discerning, and, in this respect, as much lawyers as the Governor. It seems not rational to suppose he was addressing Mr. Birdseye under a belief that he was conversing with a Mason, or that a *Mason* would have been appointed a special attorney to prosecute *Masons*. He said to Mr. Birdseye, "as you lawyers know," and that expression, we believe, was the artfulness of the Governor to give *instructions to protect the murderers*, or to let them know, if possible, their security. What could he have said, more to the purpose? Why should he have been so particular and instructive to a "lawyer who knows," were there not some such latent cause? As

Governor of the State, what did Clinton do that could have been avoided, or that he was not pressed to do? Did he say anything against the institution of Freemasonry, which was the cause of the excitement? Did he advise an abandonment of the Order, or call on the brethren otherwise than in a *Governor's* proclamation, to bring the offenders to justice? Instead of any mandate proceeding from him, *the highest Masonic officer in the United States*, which must have been potent, he beheld, oath-bound to Masonry, his brethren conspiring and treading the laws of the State under foot.

To this day we know of no one of the Masonic actors in that drama, condemned or dishonored by the Craft.

It was no compliment to the city of Boston in having, September, 1850, the triennial meeting of the General Grand Royal Arch Chapter and General Grand Encampment of the United States held there. And it may be said truly that it was *dishonored* by the presence of Dr. Samuel S. Butler, a delegate from Vermont. When a resident in Stafford, N. Y., he took an early part in the abduction of Morgan, and when a search for and a prosecution of the abductors commenced, he fled as others did to Vermont. Stone relates, pp. 539, 540, that he was selected by the sheriff of Genessee county as foreman of the Grand Jury, and in that office directed the jury *not to let Masons suffer*. He also states that he had sundry

depositions from respectable gentlemen in Franklin county, Vt., the place of the Doctor's residence, that Dr. Butler had, in repeated conversations with Masons, admitted the murder of Morgan. "During an intermission in the meeting of Mississqui Lodge, he stated that *Morgan was killed*, and that Colonel William King and two others, whose names the deponent does not recollect, *executed the penalty of his obligation*, or words to that effect." And on another occasion at Enosburgh, Vt., in reply to a question put to him by a brother Mason, whether he believed that Morgan was in fact murdered, he said, "*there was not the least doubt of it, and that he justly deserved death.*" He also checked Bruce, when about to give him the particulars of the transaction, by saying to him; "Stop, if Morgan was dead it was enough." He also cautioned Bruce to "say nothing about it to any person."

The first renunciation of Freemasonry is that of James Christie, of Kirk Newton, Scotland, in the year 1739, and the reasons given were similar to those of the seceding Masons in the United States, 1830. (See Ward's Antimasonic Magazine, Vol. 2, pp. 234, 235.)

Antimasonry existed in Scotland in 1757; in Hamilton College, N. Y., in 1819; and in the Presbyterian Church in the United States, in 1820.

The year 1826 will ever be a memorable one in history. It will be the Annus Lucis [year of light] in contradistinction to the A. L. of Freemasonry. For a considerable time after the abduction of Morgan,

people seemed amazed, doubting, inquiring, and inactive. Brainard's boastings of the power of Masonry soon became nearly verified. The progress in investigating Morgan's mysterious disappearance was slow. Every attempt to get information was opposed by threats and insults of Masons. "Various efforts were made to deter some of them from acting, by friendly remonstrances, by hints of the great disadvantage it would be to them, by saying they would raise up numerous and powerful enemies. Many decent men of the Order of Masons declared that efforts to learn the fate of Morgan would be useless — that if we could discover the guilty, we could not get them punished — that they had acted according to their orders, and would be borne out — that their body had a right to deal with their own members according to their own laws — that if they had done anything with him, it was no one's business but their own. They said that the men who had determined to suppress the book, acted in a body, and in concert; were well organized and could act with effect, and possessed the offices, talents, and wealth of the country; that they understood one another, and would pursue with their vengeance all who should interfere with them."

In chronological order, the following are some of the attendant occurrences and consequences of the abduction of Morgan:

September 11, 1826. William Morgan kidnapped about sunrise.

September 12, 1826. Taken from Canadaigua jail 9 o'clock, P. M.

September 14, 1826. Brought to and confined in Fort Niagara, between midnight of 13th and break of day, in custody of Col. Wm. King, Col. Eli Bruce, and David Hague, a tailor of Lockport, all Royal Arch Masons. (Stone, 385, 386, 542.)

September 18, 1826. Public notice of his abduction in Col. David C. Miller's newspaper, exactly one week after. (See copy in Free Press of June 20, 1828.)

September 19, 1826. William Morgan murdered, drowned in Niagara river for having disclosed the first three degrees in Masonry, by Freemasons, one of whom was Howard, alias Chipperfield, who was secreted and shipped from New York in a ship for England. (Giddins's Narrative, pp. 21, 22.)

September 25, 1826. First county meeting [Genesee] and a committee appointed, exactly two weeks after the abduction. (Free Press of July 18, 1828.)

November, 1826. First movement to investigate the abduction of Morgan by the Grand Jury of Ontario county.

December, 1826. Bates Cook said, although only seven miles from the Fort, the imprisonment of Morgan was not known at Lewiston until some of the first days of this month.

January, 1827. The first *organized attempt* to investigate the abduction of Morgan, by the *Lewiston Committee* at Lewiston, New York.

March 6, 1827. The Lewiston Memorial presented to the Legislature of New York, nearly six months after the abduction.

March 6, 1828. The first Antimasonic Convention, Gen. William Wadsworth, President, held in the United States at Le Roy, consisting of twelve counties of New York State, viz., Chataque, Orleans, Ontario, Erie, Monroe, Yates, Niagara, Livingston, Seneca, Genesee, Wayne, and Tompkins. "Here," Stone says," the Antimasonic party first received avowedly its political form and pressure."

May 19, 1828. Proposals issued for the Free Press in Boston, the first Antimasonic newspaper in Massasachusetts.

June 20, 1828. First number of the Free Press issued, nearly two years after Morgan's abduction.

July 4, 1828. The *Convention of Seceding Freemasons*, held at Le Roy, an adjournment from February 19, 1828. This Convention will be memorable to all future time, for having confirmed Morgan's disclosures of the first three degrees of Masonry, and for having certified and published higher ones, up to and inclusive of forty-eight degrees, in Bernard's Light on Masonry, establishing beyond all question, cavil, or doubt, 1826 to be the year of light on Masonic darkness.

The following are the names and degrees of the seceders, who signed what they call

Antimasonic Declaration of Independence,

As published in a supplement to the National Observer, March 4, 1829, at Albany, with the Speech of Solomon Southwick at the opening of the New York State Antimasonic Convention at Albany, February 19, 1829. This list contains twenty-six names more than that in Bernard's Light on Masonry. They probably were not in the Convention, but signed the Declaration afterwards as opportunity presented.

Names.	*Residence.*	*Degrees.*
Solomon Southwick,	Albany,	4
David Bernard,	Warsaw, intimate sec.,	10
W. W. Phelps,	Canandaigua,	3
Isaac B. Barnum,	Perrington,	4
Cephas A. Smith,	Le Roy,	21
or Thrice Illustrious Order of the Cross.		
J. Van Valhenburgh,	Prattsburgh,	3
Platt S. Beach,	Stafford,	1
Elam Badger,	Cazenovia,	3
Joseph Hart,	Albion,	4
Kneeland Townsend, Jr.,	Lewiston,	3
Anthony Cooley,	Le Roy,	21
John G. Stearns,	Paris,	3
Reuben Winchell,	Lockport,	3
Augustus P. Hascall,	Le Roy,	21
Noble D. Strong,	Auburn,	7
John Hascall,	Le Roy,	21
Robert Earl, Jr.,	Attica,	1

Names.	*Residence.*	*Degrees.*
James Ballard,	Le Roy,	21
Leonard B. Rose,	Castile,	3
Timothy C. Strong,	Albion,	4
William Waggoner,	Lebanon,	3
John Aumock,	Le Roy,	4
Herbert A. Read,	Le Roy,	21
W. Robinson,	Springwater,	3
Jesse Bradock,	do.,	2
Lemuel Cook,	Lewiston,	3
James Gray,	Le Roy,	3
Elijah Gray,	do.,	4
William Howe,	Gorham,	7
Samuel Pierce,	Ridgeway,	3
Adam Richmond,	Le Roy,	7
George W. Harris,	Batavia,	3
Benjamin Cooley,	Stafford,	3
John Joslen,	Wheatland,	3
A. F. Albright,	do.,	3
Fayette Cross,	do.,	3
Elias Cooley,	Le Roy,	3
Onley F. Rice,	Gorham,	3
Warren Kneeland,	Simpronius,	3
Jabez A. Beebe,	Hinsdale, regular,	3
	and honorary,	3
Burroughs Holmes,	Clarendon,	7
Noah B. Denton,	Covington,	4
Truman J. Wield,	do.,	4

Names.	*Residence.*	*Degrees.*
Edward Giddins,	Rochester,	7
Abraham Cherry,	do.,	6
Richard Hollister,	Le Roy,	14
Amos E. Hutchins,	do.,	3
Henry Conkling	Covington,	3
Pascall D. Webb,	Le Roy,	3
Daniel Rowley,		6
Jonathan K. Barlow,	Bethany,	7
Mills Averill,	do.,	3
Noah Ingersoll,	Albion,	3
Chapman Hawley,	Niagara Co.,	
Auren Dabell,	Prattsburgh,	10
Frederick C. Farnam,	Attica,	3
Joel Bradner,	Barre,	3
Robert Shadders,	do.,	2
Jonathan K. Foster,	Batavia,	3
Seth M. Gates,	Le Roy,	3
David Reed,	Hopewell,	3
Willard Smith,	Adams, Jefferson Co.,	12
Solomon Barker,	Gates,	3
Orson Nicholson,	Albion, Orleans Co.,	3
J. K. Brown,	Barre,	7
Enos Bachelder,	Le Roy,	3
Stephen Robinson,	Springwater,	3
Robert McKely,	Clarence,	2
John Law,	Le Roy,	4
Isaac S. Fitch,	Jamestown, Chataque Co.	
Hiram Cornell,	do., do.	

Names.	*Residence.*	*Degrees.*
Asa Turner,	Jamestown, Chataque Co.	
Samuel Ledyard,	Pultneyville	3
John Smith,	Prattsburgh,	3
Benjamin F. Welles,	Pultney,	3
Anson Hinman,	Pike, Allegany Co.,	3
Samuel D. Greene,	Batavia,	3
Chester Coe,	Bennington,	3
Theodore Hooker,	Dutchess Co.,	10
Elijah Northup	Pine Plains, Dutchess Co.	5
Reuben Sanborn,	Painted Post,	7
Jarvis Swift,	Auburn,	3
David Snow,	Covington,	3
John Tomlinson,	Stafford,	3
Nathan M. Mann,	Wales, Erie Co.,	7
Nathan Townsend,	Batavia,	7
Andrew Couse,	Cazenovia,	3
Russell Waters,	do.	
Phlegmoncy Horton,	do.	
W. J. Edson,	Batavia,	2
David C. Miller,	do.,	1
James Rolfe,	Elba,	3
George W. Blodgett,	Le Roy,	2
Uriah Slayton,	do.,	3
Martin Flint,	Randolph, Vermont.	
Darius Sprague,	do., do.	
Joseph Cochran,	do., do.	
Orcutt Hyde,	do., do.	
William Hyde,	do., do.	

Names.	*Residence.*	*Degrees.*
Phinehas Smith,	Randolph, Vermont.	
Lund Tarbox,	do., do.	
Hollis Platt,	Le Roy,	21
Norman Bentley,	Guildford,	7
Miles P. Lampson,	Le Roy,	7
Willard Smith,	Adams, Jefferson Co.,	12
Samuel S. Haws,	Ellisburgh,	7
Abner Morton,	Adams,	7
Aaron Wheat,	Hounsfield,	7
Cyrenus Forsher,	Watertown,	5
Pelatiah Dwight,	Henderson,	4
H. P. Dwight,	Ellisburgh,	4
J. M. Canfield,	S. Harbor,	4
Daniel Potter,	Hounsfield,	3
E. G. Potter,	do.,	3
Asher Robbins,	Adams,	3
Elisha Fuller,	Rodman,	3
Jos. Bacon, Jr.,	S. Harbor,	3
John Thompson,	Adams,	3
Jared Freeman,	Rodman,	3
Daniel Calkins,	Lorraine,	3
Oliver Dean,	Adams,	3
Amos Gould,	Orleans,	3
Lucius Gould,	Lorraine,	3
Elisha Smith,	Ellisburgh,	3
Z. Penny,	Henderson,	3
K. D. Read,	do.,	3
D. Abbey,	Watertown,	3

Names.	*Residence.*	*Degrees.*
Alfred Mason,	Watertown,	3
A. Thomas,	do.,	3
J. R. Joslin,	Henderson,	3

This list we will look upon, revere, and remember. They have done a service to mankind, not inferior to that of the signers of the Declaration of Independence of the United States of America. Their descendants will be proud of them, and point to them, saying, Behold our fathers! As the distinguished and learned Ex-President of the United States, John Q. Adams, wrote, October 5, 1831, "Antimasonry is a cause as pure and virtuous as was ever maintained by man."

August 4, 1828. New York State, 1st Antimasonic Convention at Utica.

September 11, 1828. Jacob Allen, of Braintree, was the first seceder from Freemasonry in Massachusetts, and published his renunciation, of this date, in the Free Press of September 19, 1828, two years after Morgan's abduction. Seth Leonard was the first seceder in New England, as he himself said on his placard for exhibiting Freemasonry in Newport, R. I., September 9, 1829.

November 1, 1828. First public Antimasonic meeting held in Massachusetts, at Fall River village, Bristol county. Plymouth county carried Antimasonry first to the ballot box, in Congressional election of this month. (See Free Press of Nov. 14, 1828.)

January 1, 1829. A meeting of Antimasons at Dedham. Dr. Benjamin Waterhouse was Chairman, and addressed the meeting very effectively. (Free Press, January 9, 1829.)

January 22, 1829. First Antimasonic meeting in Kentucky, at Carthage. (Free Press, Feb. 20, 1829.)

February 11, 1829. Connecticut State, 1st Antimasonic Convention, held at Hartford. (Free Press, February 27, 1829.

February 19, 1829. New York State, 2d Antimasonic Convention at Albany.

May 4, 1829. Hon. C. D. Colden, of New York city, member of the Consistory, gave his opinion of Freemasonry in a letter to Col. Varick and others.

August 5, 1829. Vermont State, 1st Antimasonic Convention at Montpelier.

September 8, 1829. Great meeting in Faneuil Hall, "for the purpose of investigating the character of Freemasonry. It was calculated that as many as 4,000 persons were present." Addresses were made by Rev. Moses Thacher, Judge Samuel W. Dexter, Rev. Jared Reid, Sam'l D. Greene, and Rufus G. Amory. Dr. A. R. Thompson, of Charlestown, presided, and showed how excellently well-qualified he was for such an office.

January, 1, 1830. Massachusetts State, 1st Antimasonic Convention at Boston.

February 3, 1830. Connecticut State, 2d Antimasonic Convention at Hartford.

February 25, 1830. Pennsylvania State, 1st Antimasonic Convention at Harrisburgh.

June 23, 1830. Vermont State, 2d Antimasonic Convention at Montpelier.

July 21, 1830. Ohio State, 1st Antimasonic Convention at Canton.

August 3, 1830. New York State, 3d Antimasonic Covention at Utica.

August 24, 1830. New Jersey State, Antimasonic Convention at New Brunswick.

August 31, 1830. Masonic riot in Faneuil Hall, Boston, obstructing the proceedings of an Antimasonic meeting to discuss this question,—"Can any man under the influence of Masonic oaths, discharge with fidelity the duties of an important office in the gift of the people, according to the nature of our free institutions?"

The riot became so serious that the presence of the Mayor, Hon. H. G. Otis, was requested by Antimasons, and by *his request*, made in his peculiarly graceful and bland manner, after having addressed the rioters, the Antimasons dissolved the meeting. The next day a Freemason had the effrontery to ask one of the Antimasonic Committee, why the Antimasons caused such riotous proceedings! The disappointment was great; but it served to open the eyes of many spectators, as to the character of Freemasonry. It nevertheless afforded some compensatory sport to Antimasons. A

few days after, two songs were published; the caption and first verse of each are thus:

FANEUIL HALL RIOT, OR MASONRY UNVEILED.

"Must freemen now be ruled by slaves
Bound down by obligation?
Each one to have his heart torn out
In case of violation?"

FANEUIL HALL CONVENTION, OR MASONRY UNVEILED.

"Come, good old Hiram, lend a hand,
With mallet, plumb, and gavel,
Or this new scheme in Faneuil Hall
Will bring us to a level."

September 11, 1830. First National Antimasonic Convention, eleven States represented, held at Philadelphia. Hon. Francis Granger, President.

September 11, 1830. Adjourned Antimasonic meeting at Cahawba, Alabama.

September 18, 1830. First Antimasonic meeting at North River, Tuscaloosa county, Alabama.

September 27, 1830. The attempt to murder, and afterwards to ruin the character, by a forged trial, of Elder George Witherell, a seceder from Freemasonry at Hartford, N. Y.

October 14, 1830. The corner-stone of the Masonic Temple in Boston laid this day. *The falsehood on plate* deposited with it, see in copies of letters from Gov. Lincoln and Mayor Otis, pp. 35–37 of these Prefatory Remarks.

December 14, 1830. Rhode Island State Antimasonic Convention this month.

January 11, 1831. Ohio State 2d Antimasonic Convention at Columbus.

March, 1831. Massachusetts Legislature refuse to increase the powers of the Grand Lodge of Massachusetts.

April 13, 1831. Harlow D. Witherell, prosecuted by overseers of New Berlin, N. Y., for exhibiting the ceremonies of the first three degrees of Freemasonry.

May 4, 1831. Hon. Richard Rush, in a letter of this date makes known his opinions of Freemasonry to W. McIlvaine and others—a well-timed and effective support to the cause of Antimasonry, as have been also his subsequent letters on the same subject, in some of which he has exposed the disgraceful silence of the Press on the abduction of Morgan.

May 19, 1831. Massachusetts 2d Antimasonic Convention at Boston.

September 14, 1831. Rhode Island 2d Antimasonic Convention at Providence.

September 26, 1831. Second National Antimasonic Convention, twelve States represented, held at Baltimore. Hon. John C. Spencer, President.

September 28, 1831. Hon. William Wirt, of Baltimore, nominated by this convention as a candidate for the office of President of the United States.

July 4, 1832. Maine State Antimasonic Convention at Augusta.

February 6, 1833. New Hampshire State Antimasonic Convention at Concord.

Connected with these records, some notice ought to be taken of the Freemasonry of the colored people in the United States.

In the address to the people of the United States by Myron Holley, Chairman of a Committee for the purpose, appointed by the Second National Antimasonic Convention at Baltimore, 1831, is this paragraph:—

"There is a bearing of Freemasonry, not yet embraced in this address, which is replete with the most distressing apprehensions. There is located in Boston a Masonic body, denominated the African Lodge, which dates its origin before the American Revolution, and derived its existence from a Scottish duke. This body acknowledges no allegiance to any of the associations of American Masonry. Its authority is coextensive with our Union. It has already granted many charters to African Lodges. We are afraid to intimate their location, to look in upon their proceedings, to count their inmates, or to specify their resources."

To illustrate and to gather as many particulars as possible concerning the existence of African Lodges, reference was made to a gentleman, known for a good memory, for his habit and accuracy in noting times

and locations of events, and who has much assisted us in the preceding pages. He very obligingly replied as follows: —

That all secret societies must be highly injurious to this country, will be apparent from the fact that a large portion of the United States are slave-holding States, and there is no known secret society of which the blacks are not members. In the Boston Daily Atlas of June 18, 1850, is an account of the celebration of the seventy-fifth anniversary of the battle of Bunker Hill. Connected with this celebration were the "Prince Hall Grand Lodge of Free and Accepted Masons, [colored,] in full regalia, and a *colored* Lodge of Odd Fellows, and a white and colored section of the *Cadets of Temperance.*"

It is foreign to our purpose to enter into the history of the black "Odd Fellows," or the black "Sons of Temperance," as they and *all other secret societies* are unquestionably the bastard daughters of the same infamous and shameless mother, Freemasonry; and as she is still capable of producing many more offspring of equally hideous and forbidding aspect, it will be sufficient for our purpose to show that *genuine Freemasonry*, and consequently all its capabilities, does exist among *blacks* of this country. The Hon. Cadwallader D. Colden, in his letter dated May 4, 1829, which was very extensively published in the newspapers of that day, says of the Lodges of New York city, "all others are rivalled by the splendor of the *black*

Lodges of this city." The Boston Free Press of Oct. 16, 1829, says: "The Genius of Universal Emancipation," published in *Baltimore*, states that a negro was lately buried in *that city* in Masonic honor, and the Ethiopian colored gentlemen who followed the corpse to the grave, were *decorated with the insignia of the Order.* In the "Proceedings of the United States Antimasonic Convention," held at Philadelphia Sept. 11, 1830, p. 108, it is stated that there were *then in Boston* "one Lodge, one Chapter, and one Encampment of blacks." In the Free Press of March 14, 1832, it is stated, "a black Lodge exists in *Providence, R. I.*, which pays tribute to the Grand Lodge [colored] in this [Boston] city." The Pittsburg Gazette of March 10, 1843, mentions a Lodge of colored Freemasons as existing in Baltimore, and that they "hail from Philadelphia." The same paper says the Grand Jury of Baltimore presented the colored Lodge as a *nuisance*, and recommended the passage of a law to suppress its existence. In the Boston Freemasons' Magazine for March, 1847, is found an account of what is now called "Prince Hall *Grand* Lodge of Free and Accepted [colored] Masons." From this account it appears that "the African Lodge of Boston received its warrant from the Grand Lodge of *England*, in the year 1784, and was numbered 459 in the Registry. It also appears that on *the 18th of June*, 1827, this African Lodge published a document in the Boston newspapers, in which they say, among other things,

"*As people of color by ourselves*, we are and *ought by rights to be free* and independent of other Lodges. We do therefore, with this belief, publicly declare ourselves free and independent of any Lodge from this day, and that we will not be tributary or governed by any other Lodge than that of our own." The Editor of the Magazine admits "*the charter was originally genuine*, but that it was forfeited to the Grand Lodge of England and struck from the roll about the beginning of the present century." A careful perusal of this document leads to the conclusion that the charter was *confined* in its benefit exclusively to blacks, and that they, like their white brethren, had become rather "rusty" in "the sublime art," until the appearance of Morgan's illustrations in 1826 enabled them by a careful study of it to become, "as bright in the mystic art," as their *white* brethren at the time of the publication of their document, *June* 18, 1827; for they say, "in consequence of the decease of the above named brothers, the institution was *for years* unable to proceed for the want of one to conduct its affairs, *agreeably to what is required* in every regular and well-conducted Lodge of Masons. It is *now*, however, [1827, after Morgan's publication,] with great pleasure we state, that the *present age* has arrived to that degree of proficiency in the art, that we can *at any time* select from among us *many* whose capacity to *govern* [read?] enables them to preside with as much good order, dignity, and propri-

ety, as any other Lodge" &c. Believing, therefore, that the *true* "*Mosaic*" would be better *exhibited* by joining with their *white* brethren in public processions on such occasions, as occurred on the 18th *of June*, 1850, already referred to, they probably deemed it best to form a *Grand* Lodge of their own, claiming their origin as a *Lodge*, but not a *Grand* Lodge, from the *Grand Lodge of England;* in this imitating their *white* brethren in our new States, who soon form *Grand* Lodges of their own, and refuse to pay tribute to or acknowledge the supremacy of any other *Grand* Lodge than their own; in other words, of "fleecing" for themselves only.

From this "African Lodge, No. 459," chartered by the Grand Lodge of England, and self-styled "Prince Hall *Grand* Lodge," &c., have probably sprung all the black Lodges throughout the United States. The Boston Courier of *June* 8, 1848, states, "The Prince Hall Grand Lodge of Freemasons, composed of colored men, accompanied by the Union Brass Band, paraded yesterday afternoon, and marched to Faneuil Hall, where a beautiful banner was presented to them by Mrs. Maria Ambush, who made a very neat address in behalf of an association of *colored ladies*," &c., probably all *Heroines of Jericho.* In the Boston Freemasons' Magazine for *January*, 1849, it is stated that "in 1835 the Grand Lodge of France instituted a Lodge at Point Petre, Guadaloupe, for *colored men*, and in 1845 added a Chapter." In the same Boston Free-

masons' Magazine for December, 1850, it is stated, "In many parts of Europe, Africa, and Asia, and in the West India Islands, there are *many colored Masons;* but in this country the initiation of blacks *has never been encouraged.* There is a body of black persons in the city [Boston,] which *assumes* to be a Grand Lodge and having under its authority one or two subordinate Lodges, but they are *not recognized* by the Grand Lodge of this State;" and adds, "there is not a *regular* Lodge of *black* Masons in the United States." So much the worse; *they cannot be restrained,* and they have the same machinery for all sorts of rascality.

We have thus, we think, satisfactorily shown the existence of *black* Lodges in Boston, Providence, R. I., New York, Philadelphia, and Baltimore; also in Europe, Asia, Africa, and the West India Islands; and we doubt not they exist elsewhere, but our limited knowledge, or want of recollection whither to turn for reference, prevents our specifying them. It is of no avail that the Boston Freemasons' Magazine says, "There is not a *regular* Lodge of black Masons in the United States." Every man at all acquainted with *Masonic language knows,* that that *does not imply* they have not taken the Masonic oaths, and are not acquainted with Masonic ceremonies; it only implies they are not *fellowshipped* with certain other Masons. Hence we find *irregular* or "not regular" white Grand Lodges in New York, Louisiana, &c., and yet

the moment the schism is made up, they are again admitted *in full fellowship with all Masons*, which could not possibly be, unless they were previously *fully acquainted* with all the *secrets*, oaths, ceremonies, &c., of genuine Freemasonry. It must therefore be admitted that the *blacks*, for all purposes, *either good or bad*, possess all the knowledge of Freemasonry which their *white* brethren possess; and should they become "rusty," they can send to Europe, Asia, Africa, and the West India Islands, to procure the necessary materials to render them "bright" again.

We now invite our fellow citizens of the South to look coolly at the appalling facts which we have presented to them, especially to those of them who are Masons. The latter know by bitter experience the horrid oaths they have swallowed in every degree; they know, too, the weight of the fetters in which they are bound by those very oaths. What, then, must be the condition of their illiterate slaves, whom they know to be proverbially superstitious! To what cannot they be led, under oaths imposed with all the mock solemnity observed in the Lodge-room! And as it is well known that the *Masonic oaths* in Vermont, Massachusetts, and New York, differ essentially in several respects, in consequence of *additions* made to them by *ambitious* and *cunning* Masons, what is to prevent innovations of the most dangerous and terrific nature from being made by *northern free* blacks, to be imposed upon *southern free* blacks, and by them upon

southern *slaves?* Who or what is to prevent it? Do you expect laws written upon parchment will do it? If the *white* brethren will incur all the penalties of the most deliberate perjury, as they repeatedly did in New York, rather than reveal the miscalled *secrets* of their wicked and abominable institution, is it to be presumed the *black* brethren will be *less* tenacious of the secrets and oaths communicated to *them* when *superstition* shall have added its horrible influence to enforce the propriety and justice of Masonic penalties? Let Freemasonry once spread its baneful influence thoroughly amongst the slaves of our Southern and Western States, and the scenes at St. Domingo would be sunk into insignificance, compared with those which would follow. The oath of the Master Mason alone is sufficient for the purpose; but when we consider the fact that *additions* not only *can be* made, but that they actually *have been* made in the Masonic oaths, in different States, and that, too, in the very teeth of the obligation, *not to suffer the "ancient landmarks" to be altered,* — let any reflecting man ask himself what *additions can be made,* and *will be very likely to be made* in the Masonic oaths, when administered to an illiterate, superstitious *slave,* by a *free black* man, and that too under the threat of Masonic penalties in case of revelation.

We say the Master Mason's oath alone is sufficient for this purpose. It has been repeatedly *judicially* proved, that the Master Mason's oath contains this

clause: "Furthermore do I promise and swear that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, *murder and treason excepted, and they left to my own election.*" Now under the clause of the oath, with the negro's superstitious dread of the horrible Masonic penalty for violating it, *conspiracies* without number may be *hatched* and *matured.* Where then does the security of our southern and western brethren, together with that of their wives and daughters and families exist, whilst this accursed and blood-stained institution is suffered to exist in any portion of our country? Who knows whether the institution is not *already* slowly sapping the existence of society in the South and West? That such apprehensions are not idle, we refer to the following facts: — In the Boston Free Press of March 14, 1832, it is stated, — "The fact is well known that *Walker*, the author of the famous incendiary pamphlet that produced so much disturbance at the South, was a member of the *African Lodge.* He resided in this [Boston] city, but is deceased. It has also been stated that 'General Nat,' who headed the massacre in Southampton, was a *black Mason.*" Who knows how much of the machinery then used has been left among the blacks, both *free* and *slaves*, at the South, to be re-produced after the lapse of a certain number of years, like their own periodical locusts?

Here ends the very full reply of the gentleman to

whom we applied for information concerning African Lodges; by which it appears probable they obtained their charter from the Grand Lodge of England, and not from a Scottish duke, as Mr. Holley has it.

This comical *fact* comes to our recollection at this moment: — A Freemason of one of the slave States, who professed to have seceded or become indifferent to it, in conversation with a non-Mason, and who could not quite forget some of its excellences and benefits, said, "if some one of his slaves were a Mason, he should be sure of being informed if there was any conspiracy against him among them." The non-Mason asked, And what if *all* of your slaves were Masons? This was a complete poser. He could not answer *then*, but would at some future time. It has been a long time under consideration, without reply, and we may conclude that the answer "is not, but always to be," given.

Whether it was in consequence of the presentment and recommendation of the Grand Jury of Baltimore or not, the Legislature of Maryland passed an Act, December session, 1842, Chap. 282, against black Lodges, which is now in force. The following is a synopsis of the Act:

"Sec. 1. Every free negro or mulatto becoming or continuing to be a member of any secret society whatever, whether it hold its meetings within or without the State, shall be deemed guilty of felony, and fined fifty dollars; and shall, if the fine be not paid, be sold for a sufficient term to realize the fine; and for a

second offence, shall be sold out of the State as a slave for life. Slaves thus offending, to be sold out of the State or whipped thirty-nine lashes, at the discretion of the Court.

Sec. 2. Any person forming or attempting to form such society or association of negroes and white persons, or inducing or attempting to induce any negro or mulatto to join, enter into, or be connected with such society or association, shall be deemed guilty of felony; and, if a white person, sentenced to the Penitentiary from five to ten years; and if a free negro or mulatto, to be punished as in 1st Section.

Sec. 3. Any person owning or having charge of land, house, &c., knowingly suffering any Masonic or other Lodge, or pretended Lodge or secret society of negroes or mulattoes, or any secret society formed jointly of negroes and whites, to assemble or meet therein,— if white, to be fined five hundred dollars or sent to the Penitentiary from five to ten years, at the discretion of the Court; and if a free negro or mulatto, to be sold as a slave as under the 1st Section."

In 1845, Chap. 284, another Act declares that free negroes residing in Baltimore, and each paying taxes to the amount of five dollars, may form charitable societies and meet from time to time, their meetings and proceedings to be subject to the inspection of a person authorized by the mayor, who shall appoint some police officer to attend the meeting and report next morning to him.

The passage of the first Act has made such an impression on the fears of the *colored Freemasons*, that there has been no manifestation in Baltimore of the Order since. It seems that the Legislature overlooked the necessity to investigate or enact anything against the Freemasonry of the *whites*.

Freemasons have much to say of their charitable institution. In this department let us examine some of their proceedings. We find them unwilling to own some of their charities, and to display others ostentatiously.

The Grand Chapter of New York granted to the Committee of Charity, "for the use of the western sufferers," one thousand dollars, the money put into the hands of Gen. Gould, and no account was rendered showing how it was expended. (Stone, 227, 515 to 522.)

The Grand Lodge of New York contributed one hundred dollars, and individuals in New York city one hundred and fifty dollars, — making two hundred and fifty dollars, — to Eli Bruce, in consequence of the persecutions of Antimasons. (Stone, 265, 407.)

The following charities are copied from the Appendix to the Report of the Joint Committee of the Legislature of Massachusetts, March, 1834, found in many volumes of pamphlets in this Catalogue.

Mount Vernon Lodge, Providence, R. I., 1799 to 1834, inclusive, — 35 years.

Expenses and investment, - - -	$12,533 00
Charities, - - - - - - -	1,870 00

St. John's Lodge, No. 2, Providence, 1807 to 1834,—28 years.

Expenses, - - - - - - - -	$10,396 00
Charities, - - - - - - - -	1,835 00

St. John's Lodge, Newport, R. I., 1825 to 1834,—9 years.

Receipts, - - - - - - - -	$1,266 00
Charities, - - - - - - - -	48 00

Grand Lodge of Rhode Island, 1814 to 1833,—20 years.

Receipts, - - - - - - - -	$3,700 00
Expended, - - - - - - - -	4,551 00
Charity, - - - - - - - -	60 00

Of the expenses $25 was paid in 1827 to a Mason from Canandaigua, N. Y., for Masonic purposes.

Grand Chapter of Rhode Island, 1810 to 1833,—24 years.

Receipts, - - - - - - - -	$1,413 00
Charity, - - - - - - - -	30 00
Paid S. Tingley, per vote of the Grand Chapter, probably for Masonic purposes, western sufferers,	50 00

St. John's Lodge, in Boston. The book and original entry were seen by us, as follows: —

Moneys received for makings, membership, fees and quarterages in eighteen years, -	$1,926 91

Contra:

Amount of items paid on the different Lodge nights, for refreshments, wines, liquors, &c.,	$984 93
For aprons, gloves, dues to Grand Lodge, printing, wax candles, &c., and for Tyler's fees, -	971 48
For charity in eighteen years, - - - -	35 00

Grand Royal Arch Chapter of Massachusetts.

Sept. 7, 1824, receipts for the year,	$1,398 94	
Expenses of the Chapter, - -	1,034 92	
Balance on hand, - - -		$364 02

Voted, that the sum of *sixty dollars* be appropriated by this Grand Chapter for charitable purposes the ensuing year.

There can be but little doubt that the twenty-five dollars from the Grand Lodge, and the fifty dollars from the Grand Chapter, of Rhode Island, were contributions to the western sufferers, or, in other words, to the Masonic conspirators in the abduction and murder of Morgan.

About the time of these contributions, an Antimason, well versed in Masonic signs, grips, and passwords, and who sometimes amused himself with the use of them, fell in company with a person from the westward, and in their brotherly conversation discovered him to be a travelling Masonic agent, soliciting relief from Lodges for the western sufferers.

William Morgan's disclosures and those of the Convention of Seceding Masons at Le Roy, unfolded to the undersigned the iniquities of Freemasonry, and the examination of it since has not diminished its odiousness. The books and articles in this Catalogue, by various eminent and literary men, will serve as a monument to be looked at, and a reference for future historians of the United States, or of the world. These eventful disclosures cannot be obliterated. They are already in history. Hammond's Political History of New York State embraces the period of Morgan's abduction and murder, and devotes to it as much as a chapter and a half, apparently in a very able, candid, and correct manner.

Surrounded and beset as we are by Freemasons, Odd Fellows, Cadets of Temperance, Sons of Temperance, Rechabites, Jesuits, &c., depredators of our equal rights, secret associations for selfish purposes, bound together by oaths, or by promises in the nature of an oath, we dread and shun conjectures on the future history of our country. We have seen what the Jacobines, a secret society of France, have done, what Arnold and Burr relying on Freemasonry have done, and the power of Freemasonry boasted of by Brainard; and we believe the laws and the endeavors of the United States Government in prosecuting the Cuban invaders have been obstructed by Freemasonry. A *nolle prosequi* is entered for Gen. Quitman; and in the two or more trials of Henderson, a jury does not agree, indicating that he is a Freemason, and one at least of the twelve is a Freemason.

In return for these books the undersigned has met with civility, and apparently with gratitude, except in one instance. In his attempt to present three volumes to the library of Hampden, Sidney College, Prince Edward County, Virginia, he has not met with *any* civility. In a parcel addressed to Rev. Louis S. Green, D. D., President thereof, he sent, June 26, 1849, these volumes, requesting the favor to be informed by mail, *postage unpaid*, of their receipt and whether accepted. The parcel was committed for conveyance to a merchant of Boston who occasionally sent merchandise to Richmond, to be forwarded from thence by his corre-

spondent. Being without reply February 1, 1850, he advised the President of all these proceedings, and again, July 25, 1850, being still without answer, he wrote, asking to be informed *if he had not received the books.* No notice whatever having been taken of these books or letters, he wrote to President Green, Dec. 2, 1850, his fourth and last letter, *postage on all paid,* that he was at a loss how to account for his silence, unless it might be that the books reached him encumbered with expenses from Richmond, which ought not to attend a donation, — *or that a disinclination to receive them existed.* If the latter was the preventive he was asked to cause their return at the expense of the donor, who assured him that he would, as it could be easily done through the mail, remunerate him for all the expenses, past and future. No books returned, nor letters responsive to this day.

Lest some mistake might have taken place in addressing the chief officer, it is ascertained very recently, through a gentleman of Virginia in near neighborhood of the college, that Rev. Lewis S. Green, D. D., is the President thereof.

Had any disinclination to receive such books been known or suspected, they certainly would not have been sent. It was presumed, and it seems to be a very rational presumption, that no President or officer of an institution dedicated to science, truth, and Christianity, would undertake to set his predilections against receiving books of certain authors, or on certain sub-

jects. If such power be assumed, and the officer of the institution should happen to be a Hebrew, Deist, or Sadducee, the Holy Bible might be interdicted a place in its library.

The three volumes sent were: —

1 vol. John Q. Adams's Letters on the Masonic Institution.

1 vol. Odiorne's Selections of Opinions on Speculative Masonry.

1 vol. Pamphlets, bound.

All confined to the subject of Freemasonry, and containing the opinions of eminently distinguished literary and political gentlemen of our country, viz.: John Q. Adams, Rev. Professor Stewart, Richard Rush, Daniel Webster, John C. Spencer, Edward Everett, Judge Marshall, Samuel Dexter, and others.

After the above was written, and while preparing for the printer, another corner-stone, that of the extension of the Capitol, has been laid. In this, as, we believe, in all the public buildings in Washington, Freemasons have had some agency in laying the corner-stone. Whether some of their nauseous formalities, or any having the least connection with Freemasonry, were necessary or not, it seems that their effrontery and officiousness will not abate so long as such an opportunity presents to render the Craft conspicuous.

In the handwriting of Hon. Daniel Webster, Secretary of State of the United States, and orator on the occasion, this is a part of the deposit:—

"On the morning of the first day of the seventy-sixth year of the Independence of the United States of America, in the city of Washington, being the 4th day of July, 1851, this stone, designed as the corner-stone of the extension of the Capitol, according to a plan approved by the President, in pursuance of an Act of Congress, was laid by Millard Fillmore, President of the United States, assisted by the Grand Master of the Masonic Lodges."

The correspondent of the New York Herald, in giving an account of the ceremony, says: "The President of the United States, after rapping round the stone, said,— The corner-stone of the extension of the Capitol is now laid. The Master Masons will now test it to see that it is right."

When the *President* of the United States said "*it is now laid,*" why was not that the end of the ceremony? Is it a phantom, or is it reality, that the government of the United States is a dual one, civil and Masonic? Or is the connection in this instance a presage that the empire is to be divided between the laws and Freemasonry? Why was Freemasonry permitted to have any part in these ceremonies, which should have been entirely national, and as disconnected with Freemasonry as the Act of Congress itself?

Further ceremonies were conducted by Grand Master B. B. French, with, as the correspondent of the Herald has it, "the ivory gavel or mallet, and Masonic apron used by Washington in laying the real corner-stone in 1793." Here it is repeated that Washington laid *that* stone, and *here we repeat our disbelief.* Produce the witnesses, non-Masons, who saw Washington in

that ceremony, as Master Mason, with gavel in hand and a Masonic apron on, lay *that* stone. To behold the *President of the United States* in such trappings, and officiating in such a character, harlequin-like, would have excited the displeasure, if not the disgust of most of the spectators. In the former part of these remarks we have given reasons for *our disbelief.* It is as much a fact, and no more, that Washington laid it as that La Fayette laid the corner-stone of Bunker Hill Monument. President Fillmore, setting aside the admission of Freemasonry, laid this corner-stone simply and plainly, with sufficient formality, and no more than was necessary.

The correspondent of the Herald, in speaking of the filling up of the cavity of the stone, said, "The Masons then put in something, and the cap-stone was let down upon the corner-stone." Did the President know what this "*something*" was? Or was it put in clandestinely, and intended to be a secret to the public, and a vehicle of falsehood to posterity, as was practised in the corner-stone of the Masonic Temple in Boston? We may be very sure they made no deposit concerning the murder of Morgan, nor of his disclosures and those of the Convention of Seceding Masons at Le Roy, nor of Washington's caveat concerning "combinations and associations."

It is gratifying to perceive that Grand Master B. B. French, in his address on *this* occasion, has shown so much respect for truth as to omit the oft-repeated false declaration, "that every general officer in the American

revolutionary armies, save one, was a Freemason, and he, whose eyes never beheld

> 'That hieroglyphic bright
> Which none but Craftsmen ever saw,'

died a traitor to his country." And it is to be hoped that Freemasons will abandon many other of their declarations, founded on no better authority, and made purposely to ensnare the ignorant and unwary.

Having accidentally seen in some publication that Rev. Benjamin Huntoon, Grand High Priest of the Grand Chapter of Massachusetts, delivered an oration at the Centennial Anniversary of Hiram Lodge, No. 1, New Haven, Connecticut, Sept. 5th, 1850, and that the part which gave and described three degrees in Antimasonry was approved and humorously received by the hearers, we wrote to him soon as follows:

BOSTON, June 18, 1851.

Sir:—I have just now learned that you, in an oration at the Centennial Anniversary of Hiram Lodge, No. 1, at New Haven, 5th of September last, gave or described three degrees of *Antimasonry*. I am an Antimason, and became so by a general knowledge of *Freemasonry*, and never knew that there were *any* degrees in Antimasonry; unless it be the first knowledge of the disclosures of Wm. Morgan, and of the Convention of Seceding Freemasons at Le Roy, July, 1828, which you may possibly denominate the Entered Apprentice Degree.

I confess that I have a great curiosity to know what those three degrees are, and will ask the favor of you to give me a description of them, as you gave them in the mentioned oration at New Haven. Your letter will be sure to reach me, through

the Post Office in Boston, where I have a letter box appropriated to my use.

Respectfully I am, Reverend Sir,

Your obedient servant, H. G.

Rev. Benjamin Huntoon,
Marblehead, Mass.

In seasonable time, we received through the Post Office, the "Yankee Nation," a newspaper of January 25th, 1851, published in Boston, and edited by Rev. Stephen Lovell. The favor and politeness of Mr. Huntoon was acknowledged thus:

BOSTON, July 12, 1851.

Sir:—It gives me pleasure to acknowledge your politeness in sending me the Yankee Nation of January 25, 1851, containing, according to my request, an extract from your address at the Centennial Celebration of Hiram Lodge, at New Haven, Conn., June, 1850, describing what you call three degrees in Antimasonry. It is an excellent article, *truth shut out of doors*, well adapted to the place and occasion.

I believe this is the Lodge* in which Benedict Arnold was made a Mason, although it has been so often repeated in Masonic addresses, that all the Major Generals of the American revolutionary army were Freemasons, except one, and he a traitor to his country.

Divested of your Freemasonry, I have no reason but to be,

Reverend Sir, your obedient servant, H. G.

Rev. Benjamin Huntoon,
Marblehead, Mass.

*See page 46 of this volume, and Antimasonic Documents in the Catalogue, article, "Arnold's Escape aided by Freemasonry."

The following is an exact copy of the whole extract, as published in the Yankee Nation:

HUNTOON'S ADDRESS.

R. W. AND REV. BENJAMIN HUNTOON, of Marblehead, delivered a very interesting address, in New Haven, Conn., last June, at the Centennial Celebration of Hiram Lodge, a copy of which he had the kindness to send us, and from which we make the following extract, which, though it contains some *poetry*, has considerable more of truth in it.

It is upon the mysterious walls of our Order, covered by the venerable moss of antiquity, embrowned by the breath of time, and hallowed by the observance of centuries, that the fiercest assaults for their demolition have been made. Lest in the review of the past hundred years, I should not give this spirit of Antimasonry its due consideration, I would remark, that its periodical attacks, for it seems to have regular periods of return, like the locusts, have recurred thrice during the last century. Its first assault was upon the door of the old edifice, judging that if the door could be battered down, the *secrets* would surely escape, like the darkness from the Dutchman's Church, leaving not a shred behind. This was attempted by "*The Three Knocks*," a book published in England about a hundred years ago, proclaiming to the world that the door of Masonry was knocked down, and the secrets all out, and the Order annihilated. This was the Entered Apprentice, or First Degree in the Revelations of Antimasonry.

The next attack was upon the pillars of the Temple, supposing that the secrets had returned some way and were hidden in the pillars, and if these were overturned they would surely escape, and be scattered like the leaves of the ancient Sibyl, to the four winds, never again to be gathered together. This was the

famous "Jachin and Boaz," a book published three quarters of a century ago, *strongly* asserting and *beautifully* boasting that *now* Masonry *was* extinct, its secrets all divulged, and that there could be no possible use any longer for its schools, because its Masters were *all abroad*, and could be read of all men—and women too, if they only had the curiosity to learn them. "Jachin and Boaz" was the Second, or Fellow Craft's Degree of a full and entire revelation by Antimasonry.

Time rolled on, and Masonry pursued the even tenor of its way, when an event occurred in a neighboring State, which brought about another ebullition in the tide of Antimasonry. Of the rage and rancor of that restless sea, casting forth mire and dirt, I need not speak, for it is familiar to you all. This was a storm upon the whole structure,—doors, pillars, courts, sanctuary, and all. The whole band of kindred spirits from the "vasty deep" were evoked, and came forth to the work of destruction. The green-eyed jealousy of power; the blind rage of prejudice; the burning wrath of bigotry; the poisoned shafts of slander; the bitter malice of baffled curiosity; the insane railings of ignorance, and all the envenomed acrimoniousness of political demagogues, hoping to be thrown up from the grave of Masonry, and raised into the high places of honor and profit where their own merits could never place them, arrayed in long procession, in hostile bands and Babel tongues, and with confused noise of garments rolled in blood, demanded the secrets of Masonry under the penalty of death, within a cable-tow's length of the recusant. This was the Third Degree of Antimasonry, and deemed final and complete. And again, for the third and last time, the whole world was assured, that since these revelations,

> "There 's no more occasion for level or plumb-line,
> For trowel or gavel, for compass or square;"
> The Temple 's demolished, Masonry 's abolished,
> And Morgan is greeted a martyr most rare.

But still the old fabric stands. Its adamantine pillars, "secrecy and silence," like the granite strata of the everlasting hills, are unmoved by the surges of ages, and its turreted battlements exhibit only here and there some vestige of the strife of its countless, misguided, forgiven, if not forgotten, foes. So, I ween, does the geologist delight to stand on the summit of some lofty mountain, and be able to trace there the effects generated by the flood, as it made its way from the convulsed forces of nature up to that summit, and again ran down the sides of that mountain, and contemplate all the mighty masses of strata, heaving below the blind forces once in action, then surging and raging all in vain.

When we addressed Mr. Huntoon, it was solely to gratify a curiosity to see how he had attempted a ridicule or caricature of Antimasonry, as we supposed it was, by its being so well received by the Craft. It was not in our thoughts to make an article for this publication; but as a memento of the abuse, the opprobrious and vengeful terms uttered against Antimasonry, it is too valuable to be lost. And incredible and revolting as it is, it should be remembered that these reproaches and this vilification came from a minister of the gospel. The "dignified silence" of Edward Livingston, and this attempt to ridicule, show how defenceless Freemasonry is. In making degrees for Antimasonry parallel to those of Freemasonry, Mr. Huntoon seems to have unconsciously bestowed commendation on the former *by not adding* the Masonic penalties to those degrees, namely,—

To THE ENTERED APPRENTICE, "*To have my throat cut across from ear to ear, my tongue torn out by the roots, &c.*"

To THE FELLOW CRAFT, "*To have my left breast torn open, my heart and vitals taken from thence, &c.*"

To THE MASTER MASON, "*To have my body severed in two in the centre, &c.*"

He might have said, and it would be truth without any "poetry," that the parallel could not be carried further, because Antimasonry had no secrets to keep, consequently no oaths nor penalties.

The editor of the Yankee Nation says, "though the extract contains some *poetry*, it has considerable more of truth in it." It is to be regretted that he did not designate the truthful part. Mr. Huntoon remarks that the attacks of Antimasonry have regular periods of return, like the locusts; but suppresses the fact that they have recurred on the clear manifestation of a murder, committed by Freemasons, in vengeance and in conformity to the penalty for the disclosure of Masonic secrets. See how he speaks of "an event in a neighboring State," how the rage and rancor of Antimasonry "cast forth mire and dirt;" the *event* nothing less than a Masonic murder, and the excitement and condemnation of it. He calls it "an excitement for the work of destruction,—the green-eyed jealousy of power—the blind rage of prejudice—the burning wrath of bigotry—the poisoned shaft of slander—the bitter malice of baffled curiosity—the insane railings of

ignorance — and all the envenomed acrimoniousness of political demagogues, hoping for places of honor and profit." No doubt there were some in the ranks of Antimasonry, as in most other causes of philanthropy, who had honor and profit more in view, than its success. But the cause remains, and will continue to be, just what Hon. John Q. Adams said it was, "a cause as pure and virtuous as was ever maintained by man." The reverend gentleman having been so profuse in his censure of Antimasons, and charging them with seeking for places of honor and profit, we may be permitted to ask *him* what are his inducements to advocate so wicked a cause as Freemasonry, so abounding in murderous oaths and penalties, so opposed to the doctrine of the gospel. Does he not expect applause and compensation for travelling far from his parish and delivering addresses at Masonic meetings, in "rage and rancor casting forth mire and dirt" against Antimasonry? Did he forget, or did he choose to forget what the Convention of Seceding Masons at Le Roy, N. Y., disclosed, when he speaks of "bitter malice of baffled curiosity?" What does he mean by "demanded the secrets of Masonry under the penalty of death, within a cable-tow's length of the recusant?" If the R. W. [right worshipful] and Rev. Benjamin Huntoon meant that Morgan was the recusant, and that Antimasons *demanded* of him the secrets of Masonry, it is a perversion of facts. *Demanded* the secrets of Morgan! — of him who had voluntarily dis-

closed, by publication, the first three degrees of Masonry, and for which he was abducted, imprisoned and murdered by Freemasons!

We are pleased to find that Mr. Huntoon at the close of this extract has become more composed. He is willing to forgive, but not to forget the countless misguided foes of Freemasonry. In this temperament, we would ask him to step to the library of the Columbian Society in his parish, and read, in Hon. John Q. Adams's Letters on the Masonic Institution, the letters to Edward Livingston, particularly page 160, where he says, the Masonic oaths, obligations and penalties are not reconcilable "to the laws of morality, of Christianity, or of the land." If he estimates this declaration as he has probably estimated those of Mr. Adams on most other subjects, it is to be hoped he will no longer think Antimasons misguided. We will now take our leave of Mr. Huntoon, thanking him for the acknowledgment, that the foes of Freemasonry are so numerous as to be *countless.*

The writer and compiler of the preceding remarks seeks no *notoriety*, or *refuge* from responsibility. If his proper name be desired, it is easily obtained by his being the distributer of these books, and the acknowledgments of the receipts being made to him. He therefore signs himself

One of the State of Massachusetts Antimasonic Committee of 1829, called the

Suffolk Committee.

CATALOGUE OF BOOKS

Presented to the following named Public Libraries, all of which have been acknowledged as received, except in two or three instances, and these indirectly. The dates affixed are those of their transmission or receipt.

MAINE.

BOWDOIN COLLEGE.

BRUNSWICK, DECEMBER 15, 1841.

1 Vol. Freemasonry by a Master Mason.
1 " Allyn's Ritual of Freemasonry.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Rev. J. C. Stearns's Inquiry into the Nature and Tendency of Speculative Masonry.
1 " Antimasonic Review, (two volumes in one,) by Henry Dana Ward.
1 " Pamphlets, bound, containing, viz.:
National Antimasonic Convention at Philadelphia, 1830.
National Antimasonic Convention at Baltimore, 1831.
Massachusetts 1st Antimasonic Convention at Boston, 1830.

Massachusetts 2d Antimasonic Convention at Boston, 1831.

1 Vol. Pamphlets, bound, containing, viz.:

Conventions of Delegates opposed to Freemasonry, at Le Roy, N. Y., Feb. 19, and July 4, 1828.

Rev. Joseph Emerson's Letters to Members of the Genesee Consociation, July 26, 1828.

Reply to the same by the Consociation.

Solomon Southwick's Speech at the Antimasonic Convention at Albany, February 19, 1829.

Hon. Cadwallader D. Colden's Letter on Masonry, to Col. Richard Varick and others, May 4, 1829.

Sheriff C. P. Sumner's Letter on Masonry, Oct. 19, 1829.

Hon. Pliny Merrick's Letter on Masonry, December 17, 1829.

Anderton's Affidavit of a Masonic Murder in Belfast, Ireland, before J. W. Quincy, Justice of the Peace, in Boston, March 15, 1830.

Report of Directors of Bunker Hill Monument Association.

Rev. Henry Tatem's Reply to a Summons of the Royal Arch Chapter of Rhode Island, March 22, 1832.

Memorial to the Legislature of Massachusetts.

Investigation into Freemasonry by a Joint Committee of the Legislature of Massachusetts, with a valuable Appendix of records and testimony.

Judge Marshall's Opinions of Freemasonry.

Gov. Ritner's Vindication of Gen. Washington from the stigma of adherence to secret societies.

Hon. Daniel Webster's Letter on Freemasonry, November 20, 1835.

Rev. Joseph S. Christmas's Renunciation of Masonry.

Hon. John Q. Adams's Letter to James Morehead.

1 Vol. Pamphlets, bound, containing, viz.:

Illustrations of Freemasonry, by Wm. Morgan.

Narrative of Facts and Circumstances relating to the Kidnapping of Wm. Morgan.

Solomon Southwick's Oration before a Convention of Seceding Masons, July 4, 1828.

Rev. Moses Thacher's Address to Montgomery Lodge.

Rev. Moses Thacher's Address to a Brother in the Church.

Rev. E. B. Rollins's Renunciation of Masonry.

Hiram B. Hopkins's Renunciation of Masonry.

Freemasonry in Reply to Antimasonry.

Anderton's Affidavit of a Masonic Murder.

Hon. John Q. Adams's etters on the Entered Apprentice's Oath.

Hon. John Q. Adams's Letters to Edward Livingston, General Grand High Priest of the General Royal Arch Chapter of the United States.

Marshall's, Chief Justice of the United States, Opinion of Freemasonry.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution, presented October 19, 1847.

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9 Vol.

Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. See Harvard College, page 139.

WATERVILLE COLLEGE.

WATERVILLE, JANUARY 25, 1848.

1 Vol. Hon. John Q. Adams' Letters on the Masonic Institution.
1 Vol. Odiorne's Selection of Opinions on Speculative Masonry.
1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. See Harvard College, p. 139.

PORTLAND ATHENÆUM,

PORTLAND, MAY 31, 1848.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. See Harvard College, p. 139.

BANGOR THEOLOGICAL SEMINARY.

BANGOR, DECEMBER 18, 1848.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Pamphlets, viz:
Hon. Samuel Dexter's Letter on Masonry, 1798.
New York State Antimasonic Convention at Albany, 1829.

C. D. Colden's Letter to Richard Varick and others, May 4, 1829.

Debates in Massachusetts 1st Antimasonic Convention, 1830.

Massachusetts 3d, 4th, and 5th Conventions in 1832, 1833, and 1834.

Anderton's Affidavit of a Masonic Murder.

Antimasonic Review, Nos. 1—9 of Vol. 2.

Rev. Henry Tatem's Reply to a Masonic Summons.

Judge Marshall's Opinion of Freemasonry.

Gov. Ritner's Vindication of General Washington from the stigma of adherence to secret societies.

Hon. Daniel Webster's Letter on Freemasonry, November 20, 1835.

Rev. Joseph S. Christmas's Renunciation of Masonry.

Trial, Markly vs. Zook, Illustration of Odd Fellowship.

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3 Vols.

1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. See Harvard College, p. 139.

NEW HAMPSHIRE.

DARTMOUTH COLLEGE.

HANOVER, OCTOBER 14, 1840.

1 Vol. Bernard's Light on Masonry.
1 " Allyn's Ritual of Freemasonry.
1 " Ward's Antimasonic Review, (2 vols. in one.)
1 " Freemasonry by a Master Mason.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Rev. John G. Stearns's Inquiry into the Nature and Tendency of Freemasonry.
1 Massachusetts Antimasonic Conventions for five successive years, beginning with 1830.
1 ' Proceedings of National Antimasonic Conventions held at Philadelphia, 1830.
1 " Pamphlets, bound, viz.:
Solomon Southwick's Speech.
C. D. Colden's Letter to Col. Varick and others.
Reply of Genesee Consociation to Rev. J. Emerson.
Oration of Hon. William H. Seward.
Anderton's Affidavit of a Masonic Murder in Ireland.
Rev. Henry Tatem's Reply to Summons of Rhode Island Royal Arch Chapter.
Rev. Moses Thacher's Address at Maine State Convention.
Address to the People of Massachusetts.
Reply to Declaration of Twelve Hundred Masons.

Investigation into Freemasonry by a Joint Committee of the Legislature of Massachusetts, with a valuable Appendix of records and testimony.

A voice from the Green Mountains.

A Freeman on Freemasonry.

1 Vol. Pamphlets, bound, viz.:

Morgan's Three Degrees of Masonry.

Giddins's Narrative of Facts relating to the Confinement of Wm. Morgan in Fort Niagara.

Rev. M. Thacher's Address to Montgomery Lodge.

Rev. M. Thacher's Address to Church in Wrentham.

Rev. M. Thacher's Address to Convention of Plymouth County.

Rev. R. Sandborn's Address to Convention in Reading, Massachusetts.

Correspondence with Harvard College and Andover Theological Institution concerning the Antiquity of Masonry.

Hiram B. Hopkins's Renunciation of Masonry.

Hon. J. Q. Adams's Letters on the Entered Apprentice's Oath.

Hon. J. Q. Adams's Letters to Edward Livingston, Grand High Priest.

Sprague's Report to Legislature of Rhode Island.

Ecclesiastical Record.

1 " Hon. John Q. Adams's Letters on the Masonic Institution, September 23 1847.

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11 Vols.

1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. See Harvard College, p. 139.

NEW HAMPSHIRE HISTORICAL SOCIETY.

CONCORD, N. H., AUGUST 24, 1848.

1 Vol. Hon. J. Q. Adams's Letters on the Masonic Institution.

1 " Odiorne's Selection of Opinions on Speculative Masonry.

1 " Pamphlets, bound, viz.:

Two National Antimasonic Conventions held at Philadelphia, 1830, Baltimore, 1831.

Address to the People by Myron Holley.

Anderton's Affidavit, referred to in page 14 of Philadelphia Convention.

Governor Ritner's Vindication of Gen. Washington from the stigma of adherence to secret societies.

Hon. Daniel Webster's Letter on Freemasonry.

Rev. Joseph S. Christmas's Renunciation of Freemasonry.

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3 Vols.

1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. See Harvard College, page 139.

VERMONT.

HISTORICAL SOCIETY OF VERMONT.

MONTPELIER, FEBRUARY 2, 1845.

1 Vol. Masonry by a Master Mason.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Pamphlets, viz.:
National Antimasonic Convention at Philadelphia, 1830.
Myron Holley's (Chairman) Address to the People of the United States.
Anderton's Affidavit, referred to in page 14 of Proceedings of Philadelphia Convention.
National Antimasonic Convention at Baltimore, 1831.
Judge Marshall's Opinions of Freemasonry.
Gov. Ritner's Vindication of Gen. Washington, &c.
Hon. Daniel Webster's Letter on Masonry.
Rev. Joseph S. Christmas's Renunciation of Masonry.
1 " Pamphlets, viz.:
Hon. Samuel Dexter's Letters on Masonry, 1798.
New York State Antimasonic Convention at Albany, 1829.
Proceedings and Debates of Massachusetts 1st Antimasonic Convention at Boston, 1830.
Whittlesey's Report of Abduction of Wm. Morgan.

Anderton's Affidavit of a Masonic Murder in Ireland.

Rev. Henry Tatem's Reply to Summons of Rhode Island Royal Arch Chapter.

Reply to Declaration of Twelve Hundred Masons.

Judge Marshall's Opinion of Freemasonry.

Massachusetts 4th and 5th Antimasonic Convention, 1833, 1834.

Report of Joint Committee of Legislature of Massachusetts on Freemasonry, with a valuable Appendix.

1 Vol. Pamphlets, viz.:

Morgan's Disclosures of Masonry.

Giddins's Narrative of Treatment of Morgan at Fort Niagara.

Hiram B. Hopkins's Renunciation of Masonry.

Masonic Oaths impose no Obligations.

Antimasonic Almanac by Avery Allyn, 1832.

Hon. J. Q. Adams's Letters on the Entered Apprentice's Oath.

Hon. J. Q. Adams's Letters to Edward Livingston, Grand High Priest.

Gov. Ritner's Vindication of Gen. Washington, &c.

Hon. Daniel Webster's Letter on Freemasonry, and presented July 26, 1847.

1 " Ward's Antimasonic Review, (2 vols in one.)

1 " Hon. J. Q. Adams's Letters on the Masonic Institution.

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7 Vols.

1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. See Harvard College, p. 139.

NORWICH UNIVERSITY.

NORWICH, JULY 26, 1847.

1 Vol. Hon. J. Q. Adams's Letters on the Masonic Institution.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 Pamph. Letters on Freemasonry, 104 pages, with Index. See Harvard College, p. 139.

UNIVERSITY OF VERMONT.

BURLINGTON, NOVEMBER 20, 1847.

1 Vol. Hon. J. Q. Adams's Letters on the Masonic Institution.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 Pamph. Gov. Ritner's Vindication of Gen. Washington, &c.
1 " Letters on Freemasonry, in chronological order, 104 pages, with Index. See Harvard College, p. 139.

MIDDLEBURY COLLEGE.

MIDDLEBURY, NOVEMBER 20, 1847.

1 Vol. Hon. J. Q. Adams's Letters on the Masonic Institution.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 Pamph. Gov. Ritner's Vindication of Gen. Washington, &c.
1 " Letters on Freemasonry, in chronological order, 104 pages, with Index. See Harvard College, p. 139.

MASSACHUSETTS.

AMHERST COLLEGE.

AMHERST, September 15, 1831.

1 Vol. Freemasonry by a Master Mason.
1 " Bernard's Light on Masonry.
1 " Ward's Antimasonic Review, (2 vols. in one.)
1 " Allyn's Ritual of Freemasonry.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " National Antimasonic Convention at Philadelphia, 1830.
1 " Rev. John G. Stearns's Inquiry into the Nature and Tendency of Freemasonry.
1 " Pamphlets, viz.:
Massachusetts 1st and 2d Antimasonic Conventions, 1830 and 1831.
Richard Rush's Letter to York Committee.
Timothy Fuller's (President of Convention) Letter to Richard Rush.
Richard Rush's Reply, June 30, 1831.
1 " Hon. John Q. Adams's Letters on the Masonic Institution, November 23, 1847.

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9 Vols.
1 Pamph. Letters on Freemasonry, in chronological order, 104 pages with Index. See Harvard College, p. 139.

HARVARD COLLEGE.

CAMBRIDGE, NOVEMBER 15, 1831.

1 Vol. Ward's Antimasonic Review, (2 vols. in one.)
1 " Allyn's Ritual of Freemasonry.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Rev. John G. Stearns's Inquiry into the Nature and Tendency of Speculative Freemasonry.
1 " National Antimasonic Convention at Philadelphia, 1830.
1 " Pamphlets, viz.:
Massachusetts 1st and 2d Antimasonic Conventions, 1830 and 1831.
Hon. Timothy Fuller's, (President of Convention) Address to Hon. Richard Rush of Philadelphia.
Attempt to Murder Elder George Witherell, Pastor of the Baptist Church at Hartford, Washington County, N. Y., and the Masonic attempt, *by a forged trial*, to rid Freemasonry of the guilt.
1 " Pamphlets, presented January 6, 1842.
Hon. John C. Spencer's (Special Counsel) Report to the Senate of New York, on the Abduction of Wm. Morgan.
Anderton's Affidavit of a Masonic Murder.
Rhode Island Legislative Investigation of Masonry.
Richard Rush's Letter to York County Committee.
Timothy Fuller's Oration in Faneuil Hall.
Reply to Declaration of Twelve Hundred Masons.
Judge Marshall's Opinion of Freemasonry.
Report of a Joint Committee of Legislature of Mas-

sachusetts on Freemasonry, with a valuable Appendix of records and testimony.

1 Vol. Pamphlets, viz.:

Solomon Southwick's Oration before a Convention of Seceding Masons, July 4, 1828.

Rev. E. B. Rollins's Renunciation of Masonry.

Candid Reply to Rev. Alfred Ely, a Freemason.

Hiram B. Hopkins's Renunciation of Masonry.

Anderton's Affidavit of a Masonic Murder.

Freemasonry in Reply to Antimasonry.

Hon. J. Q. Adams's Letters on the Entered Apprentice's Oath.

Hon. J. Q. Adams's Letters to Edward Livingston, Grand High Priest of the General Grand Royal Arch Chapter of the United States.

Judge Marshall's Opinion of Freemasonry.

New England Antimasonic Almanacs, 1833 and 1835.

Gov. Ritner's Vindication of Gen. Washington from the stigma of adherence to secret societies.

Hon. Daniel Webster's Letter on Masonry.

Rev. Joseph S. Christmas's Renunciation of Masonry.

1 " Pamphlets, viz.:

Rev. Joseph Emerson's Letter to Genesee Consociation.

Reply to same by Genesee Consociation.

New York State Antimasonic Convention at Albany, 1829.

Colden's Letter to York Committee.

Sheriff Sumner's Letter on Masonry.

Pliny Merrick's Letter on Masonry.

Richard Rush's Letter on Masonry.

Report on Bunker Hill Monument Association, by the Directors.

Rev. Henry Tatem's Reply to Summons of Royal Arch Chapter of Rhode Island.

Reply to Declaration of Twelve Hundred Masons.

Memorial to Legislature of Massachusetts.

Massachusetts 4th and 5th Antimasonic Conventions, 1833 and 1834.

Investigation into Freemasonry by a Joint Committee of the Legislature of Massachusetts, 1834, with a valuable Appendix of records and testimony.

Report on Secret Societies and Monopolies, in which is an account of the suppression by the British Parliament of the Society of Orangemen.

Gov. Ritner's Vindication of Gen. Washington, &c.

Hon. Daniel Webster's Letter on Masonry.

Rev. J. S. Christmas's Renunciation of Masonry.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution. Presented August 28, 1847.

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10 Vols.

1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index, thus:

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THEOLOGICAL SEMINARY.

ANDOVER, NOVEMBER 17, 1831.

1 Vol. Freemasonry by a Master Mason.
1 " Bernard's Light on Masonry.
1 " Allyn's Ritual of Freemasonry.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Rev. John G. Stearns's Inquiry into the Nature and Tendency of Freemasonry.
1 " National Antimasonic Convention at Philadelphia, 1830.
1 " Pamphlets, viz.:
Massachusetts 1st and 2d Antimasonic Conventions, 1830 and 1831.
Richard Rush's Letter to Wm. McIlvaine and others.
Timothy Fuller's (President) Letter to Richard Rush.
Richard Rush's Reply, June 30, 1831.

Attempt to murder Elder Geo. Witherell, a Seceder from Masonry, and Pastor of the Baptist Church at Hartford, Washington County, N. Y., and the attempt to injure his character by a forged trial.

1 Vol. Hon. J. Q. Adams's Letters on the Masonic Institution, September, 1847.

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8 Vols.

1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. See Harvard College, p. 139.

BOSTON LIBRARY.

BOSTON, APRIL 28, 1832.

1 Vol. Bernard's Light on Masonry.
1 " Freemasonry by a Master Mason.
1 " Ward's Antimasonic Review, (2 vols. in one.)
1 " Two National Antimasonic Conventions in Philadelphia, 1830, in Baltimore, 1831.
1 " William L. Stone's Letters to Hon. John Q. Adams, on Freemasonry, to whom Mr. Adams addressed letters on the Entered Apprentice's Oath.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Hon. John Q. Adams's Letters on the Masonic Institution, July 15, 1847.
1 " Antimasonic Documents, viz. : July 5, 1849.
Hon. John C. Spencer's Letter to Committee at Coosada, Ala.
Hon. Richard Rush's six Letters on Masonry.

Rev. Henry Tatem's Reply to Summons of Rhode Island Royal Arch Chapter.
Arnold's Escape aided by Freemasonry.
Hon. Edward Everett's Opinion of Secret Societies.
National Antimasonic Convention at Philadelphia, 1830.
Anderton's Affidavit of a Masonic Murder, referred to in page 14 of Proceedings of the Convention.
Myron Holley's (chairman of a committee) Address to the People of the United States.
Gov. Ritner's Vindication of Gen. Washington, &c.
Hon. Daniel Webster's Letter on Masonry.

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8 Vols.

MASSACHUSETTS HISTORICAL SOCIETY.

NOVEMBER 27, 1838.

1 Vol. Freemasonry by a Master Mason.
1 " Ward's Antimasonic Review, (2 vols in one.)

SEPTEMBER 30th, 1841.

1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Rev. John G. Stearns's Inquiry into the Nature and Tendency of Speculative Freemasonry.
1 " Avery Allyn's Ritual of Freemasonry.
1 " Elder David Bernard's Light on Masonry.
1 " National Antimasonic Conventions held in Philadelphia, 1830; in Baltimore, 1831.
1 " Five several and successive Antimasonic Conventions of Massachusetts.

1 Vol. Pamphlets, viz.:

Sheriff Sumner's Letter on Freemasonry.
Pliny Merrick's Letter on Freemasonry.
Anderton's Affidavit of a Masonic Murder.
Attempt to murder Elder George Witherell, a Seceder from Masonry, and Pastor of the Baptist Church at Hartford, Washington County, N. Y., and the attempt to injure his character by a forged trial.
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National Antimasonic Convention at Philadelphia, 1830.
Anderton's Affidavit of a Masonic Murder, referred to in page 14 of Proceedings of the Convention.
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[A note to the introduction of this pamphlet, on the "vindication," refers the reader to a falsehood engraved on the plate under the corner-stone of Masonic Temple in Boston.]

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Hon. Daniel Webster's Letter on Masonry.

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Solomon Southwick's Speech at New York State Antimasonic Convention at Albany, 1829.

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Rev. Henry Tatem's Reply to a Masonic Summons.

Reply to Declaration of Twelve Hundred Masons.

Judge Marshall's Letter on Freemasonry.

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1 Vol.	Hon. J. Q. Adams's Letters on the Masonic Institution.
1 "	Antimasonic Documents.
1 "	Odiorne's Selection of Opinions on Speculative Masonry.

3 Vols.

MISSOURI.

MISSOURI HISTORICAL SOCIETY.

JEFFERSON CITY, SEPT. 26, 1845.

1 Vol. Freemasonry by a Master Mason.

1 " Odiorne's Selection of Opinions on Speculative Masonry; and, bound with this volume,

Hon. John Q. Adams's Letters on the Entered Apprentice's Oath.

Hon. John Q. Adams's Letters to Edward Livingston, Grand High Priest.

1 " Pamphlets, viz.:

National Antimasonic Convention at Philadelphia, 1830.

Anderton's Affidavit, referred to on page 14 of Proceedings.

Address to the People of the United States, by Myron Holley, Chairman of the Committee.

National Antimasonic Convention at Baltimore 1831.

Hon. Samuel Dexter's Letter on Masonry, 1798.

New York State Antimasonic Convention at Albany, 1829.

Judge Marshall's Opinion of Freemasonry.

Rev. Henry Tatem's Reply to Rhode Island Royal Arch Chapter.

Gov. Ritner's Vindication of Gen. Washington from the stigma of adherence to secret societies.

Hon. Daniel Webster's Letter on Masonry.

Rev. Joseph S. Christmas's Renunciation of Masonry.

1 Vol. Pamphlets, viz.:

Hon. Samuel Dexter's Reply to Grand Master Bartlett, 1798.

New York State Antimasonic Convention at Albany, 1829.

Massachusetts 1st Antimasonic Convention at Boston, 1830.

Anderton's Affidavit of a Masonic Murder in Ireland.

Fred. Whittlesey's Report of the Abduction of Wm. Morgan.

Maynard's Report of the Effect of Masonry on Christian Religion.

Rev. H. Tatem's Reply to a Masonic Summons.

Judge Marshall's Opinion of Freemasonry.

Massachusetts 4th and 5th Antimasonic Conventions, 1833, 1834.

Report of a Joint Committee of the Legislature of Massachusetts on Freemasonry, with a valuable Appendix of documents and testimony.

Gov. Ritner's Vindication of Gen. Washington, &c.

Hon. Daniel Webster's Letter on Freemasonry.

1 " Ward's Antimasonic Review, (2 vols. in one.) January, 1847.

1 " Hon. J. Q. Adams's Letters on the Masonic Institution, Aug., 1847.

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6 Vols.

1 Pamph. Letters on Freemasonry, in chronological order, pp. 104, with Index. (See Harvard Coll., p. 189.)

MISSOURI STATE UNIVERSITY.

COLUMBIA, JAN. 25, 1848.

1 Vol. Freemasonry by a Master Mason.
1 " Hon. John Q. Adams's Letters on the Masonic Institution.
1 " Antimasonic Review, (2 vols in one,) by H. D. Ward.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Pamphlets, viz.:

Hon. Samuel Dexter's Reply to Grand Master Bartlett, 1798.

New York State Antimasonic Convention at Albany, 1829.

Massachusetts 1st Antimasonic Convention at Boston, 1830.

National Antimasonic Convention at Philadelphia, 1830.

Anderton's Affidavit, referred to on page 14 of Proceedings.

Address to the People of the United States, by Myron Holley, Chairman of the Committee.

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Judge Marshall's Opinion of Freemasonry.

Massachusetts 4th and 5th Antimasonic Conventions, 1833, 1834.

Gov. Ritner's Vindication of Gen. Washington from the stigma of adherence to secret societies.

Hon. Daniel Webster's Letter on Freemasonry.
Rev. Joseph S. Christmas's Renunciation of Freemasonry.

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5 Vols.
1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. (See Harvard College, page 139.)

ST. LOUIS LYCEUM.

ST. LOUIS, AUGUST 2, 1848.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.
1 " Odiorne's Selection of Opinions on Speculative Masonry.

Pamphlets, viz.:

Whittlesey's Report on Abduction of Morgan, and Maynard's Report.
Massachusetts 4th Antimasonic Convention, 1833.
Massachusetts 5th Antimasonic Convention, 1834.
Anderton's Affidavit of a Masonic Murder.
Trial "Markley vs. Zook." (Illustration of Odd Fellowship.)
Gov. Ritner's Vindication of Gen. Washington, &c.
Hon. Daniel Webster's Opinion of Freemasonry.

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2 Vols. 6 Pamphlets.

ST. LOUIS UNIVERSITY.

ST. LOUIS, NOVEMBER 1, 1848.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.

1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. (See Harvard College, p. 139.)

ST. LOUIS MERCANTILE LIBRARY ASSOCIATION.

ST. LOUIS, NOVEMBER 1, 1848.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.

1 " Odiorne's Selection of Opinions on Speculative Masonry.

---

2 Vols.

1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. (See Harvard College, page 139.)

UNION HALL, MISSOURI UNIVERSITY.

COLUMBIA, NOVEMBER 1, 1848.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.

1 " National Antimasonic Convention at Philadelphia, 1830.

1 " Odiorne's Selection of Opinions on Speculative Masonry.

Pamphlets, viz.:

Illustrations of Masonry, by William Morgan.

Anderton's Affidavit of a Masonic Murder in Ireland.

Massachusetts 4th Antimasonic Convention, 1833.

Massachusetts 5th Antimasonic Convention, 1834.

Gov. Ritner's Vindication, &c. Hon. Daniel Webster's Letter.

Trial, "Markley vs. Zook." (Illustration of Odd Fellowship.)

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3 Vols. 6 Pamphlets.

APPRENTICES' LIBRARY ASSOCIATION.

St. Louis, Nov. 1, 1848.

1 Vol. Hon. J. Q. Adams's Letters on the Masonic Institution.

1 " Odiorne's Selection of Opinions on Speculative Masonry.

1 " Pamphlets, viz.:

Hon. Samuel Dexter's Letter on Freemasonry, 1798.

National Antimasonic Convention at Philadelphia, 1830.

Anderton's Affidavit, referred to on page 14 of Proceedings.

Address to the People of the United States, by Myron Holley, Chairman of the Committee.

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Judge Marshall's Opinion of Freemasonry.
Gov. Ritner's Vindication of Gen. Washington, &c.
Hon. Daniel Webster's Letter on Freemasonry.

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3 Vols.
1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. (See Harvard College, p. 139.)

ST. MARY'S SEMINARY.

PERRYVILLE, NOVEMBER 1, 1848.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.
1 " Odiorne's Selection of Opinions on Speculative Masonry.

---

2 Vols.
1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. (See Harvard College, p. 139.)

DISTRICT OF COLUMBIA.

LIBRARY OF CONGRESS.

WASHINGTON, MARCH 6, 1848.

1 Vol.	Hon. J. Q. Adams's Letters on Freemasonry.
1 Pamph.	Letters on Freemasonry, in chronological order, 104 pages, with Index. (See Harvard College, p 139.)

FEBRUARY 15, 1851.

1 Vol.	Hon. John Q. Adams's Letters on Freemasonry. (Duplicate.)
1 "	Odiorne's Selection of Opinions on Speculative Masonry.
1 "	Ward's Antimasonic Review, (2 vols. in one.)
1 "	Antimasonic Documents.
5 Vols.	

SMITHSONIAN INSTITUTION.

WASHINGTON, SEPT. 30, 1848.

1 Vol.	Freemasonry by a Master Mason.
1 "	Hon. J. Q. Adams's Letters on the Masonic Institution.
1 "	Ward's Antimasonic Review. (2 volumes in one.)

1 Vol. Bernard's Light on Masonry.

1 " Odiorne's Selection of Opinions on Speculative Masonry.

1 " Pamphlets, viz.:

National Antimasonic Convention at Philadelphia, 1830.

Anderton's Affidavit, referred to on page 14 of Proceedings.

Address to the People of the United States, by Myron Holley, Chairman of the Committee.

Investigation into Freemasonry, and Report of a Joint Committee of the Legislature of Massachusetts, with a valuable Appendix of documents and testimony.

National Antimasonic Convention at Baltimore, 1831.

1 " Pamphlets, viz.:

Hon. Samuel Dexter's Reply to Grand Master Bartlett, 1798.

New York State Antimasonic Convention at Albany, 1829.

Hon. C. D. Colden's Letter to Richard Varick and others.

Massachusetts 1st Antimasonic Convention, 1830.

Massachusetts 3d Antimasonic Convention, 1832.

Massachusetts 4th Antimasonic Convention, 1833.

Massachusetts 5th Antimasonic Convention, 1834.

Anderton's Affidavit of a Masonic Murder in Ireland.

Rev. Henry Tatem's Reply to the Summons of the Rhode Island Royal Arch Chapter.

Rev. M. Thacher's Address before Maine State Antimasonic Convention at Augusta, July 4, 1832.

Judge Marshall's Letter on Freemasonry.
Gov. Ritner's Vindication of Gen. Washington from the stigma of adherence to secret societies.
Hon. Daniel Webster's Letter on Freemasonry.
Rev. Joseph S. Christmas's Renunciation of Masonry.

1 Vol. Report of a Select Committee of the British House of Commons on *Orange Institutions* in Great Britain and her Colonies, with Minutes of Evidence, Sept. 7, 1835. Joseph Hume, Chairman.

1 " Pamphlets, viz.:

One pamphlet, 104 pages, with Index, thus:

	Page.
Hon. John C. Spencer's Letter,	3
Hon. Richard Rush's Six Letters,	6, 26, 44, 55, 82, 96
Rev. Henry Tatem's Reply to Masonic Summons,	64
Arnold's Escape aided by Freemasonry,	99
Hon. Edward Everett's Opinion of Secret Societies,	102

And in addition to the above pamphlet,
National Antimasonic Convention at Philadelphia, 1830.
Anderton's Affidavit, referred to on page 14 of Proceedings.
Gov. Ritner's Vindication of Gen. Washington, &c.
Hon. Daniel Webster's Letter on Freemasonry.

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9 Vols.

GEORGETOWN COLLEGE.

GEORGETOWN, JANUARY 7, 1851.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.

1 " Antimasonic Documents. (See Boston Library, page 141.)

2 Vols.

COLUMBIAN COLLEGE.

WASHINGTON, APRIL 22, 1851.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.

1 " Odiorne's Selection of Opinions on Speculative Masonry.

1 " Antimasonic Documents. (For particulars in this volume, see Boston Library, in this Catalogue, page 141.)

3 Vols.

EXECUTIVE LIBRARY OF THE UNITED STATES.

WASHINGTON, JUNE 27, 1851.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.

1 Pamphlet. Letters on Freemasonry, in chronological order, two bound in one volume in Turkey morocco, gilt, and lettened on front cover, United States Executive Library.

MICHIGAN.

MICHIGAN UNIVERSITY.

ANN ARBOR, MAY, 1848.

1 Vol. Hon. J. Q. Adams's Letters on the Masonic Institution.

1 " Ward's Antimasonic Review, (2 vols. in one.)

1 " Odiorne's Selection of Opinions on Speculative Masonry.

1 " Pamphlets, viz.:

Hon. Samuel Dexter's Reply to Grand Master Bartlett, 1798.

Illustrations of Masonry, by Wm. Morgan, 1827.

Report of a Select Committee of the New York State Assembly, relating to the Abduction of William Morgan, 1828.

New York State Antimasonic Convention at Albany, 1829.

Hon. C. D. Colden's Letter to Richard Varick and others, 1829.

Massachusetts 1st Antimasonic Convention at Boston, 1830.

Anderton's Affidavit of a Masonic Murder in Ireland.

Whittlesey's Report to the National Antimasonic Convention at Philadelphia, on the Abduction of William Morgan.

Mass. 2d Antimasonic Convention, May, 1831.

Rev. Henry Tatem's Reply to a Masonic Summons.

Reply to the Declaration of Twelve Hundred Masons, 1832.

Address to the Freemen of Massachusetts, by a Freeman.

Massachusetts 4th and 5th Antimasonic Conventions, 1833, 1834.

Governor Ritner's Vindication of Gen. Washington from the stigma of adherence to secret societies.

Hon. Daniel Webster's Letter on Freemasonry.

Rev. Joseph S. Christmas's Renunciation of Masonry.

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4 Vols.

1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. (See Harvard College, page 139.)

MICHIGAN STATE LIBRARY.

LANSING, MAY 15, 1848.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.

1 " Odiorne's Selection of Opinions on Speculative Masonry.

1 " Pamphlets, viz.:

National Antimasonic Convention at Philadelphia, 1830.

Anderton's Affidavit, referred to on page 14 of Proceedings.

Myron Holley's (Chairman) Address to the People of the United States.

Investigation and Report of a Joint Committee of the Legislature of Massachusetts on Freemasonry, with a valuable Appendix of documents and testimony.

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Gov. Ritner's Vindication of Gen. Washington from the stigma of adherence to secret societies.

Hon. Daniel Webster's Letter on Freemasonry.

Rev. Joseph S. Christmas's Renunciation of Freemasonry.

---

3 Vols.

1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. (See Harvard College, page 139.)

DETROIT YOUNG MEN'S SOCIETY.

DETROIT, MAY 15, 1848.

1 Vol. Hon. J. Q. Adams's Letters on the Masonic Institution.

1 " Odiorne's Selection of Opinions on Speculative Masonry.

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2 Vols.

1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. (See Harvard College, page 139.)

MARSHALL TOWNSHIP LIBRARY.

MARSHALL, MAY 19, 1848.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.
1 " Odiorne's Selection of Opinions on Speculative Masonry.

2 Vols.
1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. (See Harvard College, p. 139.)

PONTIAC YOUNG MEN'S ASSOCIATION.

PONTIAC, MAY 22, 1848.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.
1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. (See Harvard College, p. 139.)

MECHANICS' LITERARY ASSOCIATION.

JACKSON, MAY 23, 1848.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.
1 Pamph. Letters on Freemasonry, in chronological order, pp. 104, with Index. (See Harvard College, p. 139.)

ALLEGAN TOWNSHIP LIBRARY.

ALLEGAN, MAY 26, 1848.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.

1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. (See Harvard College, p. 139.)

MECHANICS' LITERARY ASSOCIATION.

MARSHALL, MAY 27, 1848.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.

1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. (See Harvard College, p 139.)

YOUNG MEN'S LYCEUM LIBRARY.

MONROE, JULY 1, 1848.

1 Vol. Hon. J. Q. Adams's Letters on the Masonic Institution.

1 " Odiorne's Selection of Opinions on Speculative Masonry, and pamphlets, viz.:

1 Hon. Samuel Dexter's Letter on Masonry, 1798.

1 Whittlesey's and Maynard's Reports at Philadelphia Convention.

2 Massachusetts 4th and 5th Antimasonic Conventions, 1833, 1834.

1 Trial, "Markley vs. Zook." (Odd Fellowship Illustrated.)

1 Gov. Ritner's Vindication of Gen. Washington, &c.

2 Vols. 6 Pamphlets.

1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. (See Harvard College, page 139.)

LOUISIANA.

CENTENARY COLLEGE.

JACKSON, AUGUST 22, 1848.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.
1 " Freemasonry by a Master Mason.
1 " Ward's Antimasonic Review, (2 vols in one.)
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Pamphlets, viz.:

Hon. Samuel Dexter's Reply to Grand Master Bartlett, 1798.

National Antimasonic Convention at Philadelphia, 1830.

Anderton's Affidavit, referred to on page 14 of Proceedings.

Address to the People of the United States, by Myron Holley, Chairman of the Committee.

Investigation and Report of a Joint Committee of the Legislature of Massachusetts, on Freemasonry, with a valuable Appendix of documents and testimony.

Judge Marshall's Letter on Freemasonry.

Gov. Ritner's Vindication of Gen. Washington from the stigma of adherence to secret societies.

Hon. Daniel Webster's Letter on Freemasonry.

Rev. J. S. Christmas's Renunciation of Masonry.

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5 Vols.

1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. (See Harvard College, page 139.)

UNIVERSITY OF LOUISIANA.

NEW ORLEANS, AUGUST 22, 1848.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.
1 " Freemasonry by a Master Mason.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Bernard's Light on Masonry.
1 " Vol. 2 of Ward's Antimasonic Review, (12 Nos.)
1 " Pamphlets, viz.:

Hon. Samuel Dexter's Reply to Grand Master Bartlett, 1798.

New York State Antimasonic Convention at Albany, 1829.

Nos. 6 and 7 of Vol. 1 Antimasonic Review.

National Antimasonic Convention at Philadelphia, 1830.

Anderton's Affidavit, referred to on page 14 of Proceedings.

Address to the People of the United States, by Myron Holley, Chairman of the Committee.

Rev. Henry Tatem's Reply to the Summons of the Royal Arch Chapter of Rhode Island.

Massachusetts 4th and 5th Antimasonic Conventions, 1833, 1834.

Report of a Joint Committee of the Legislature of Massachusetts on Freemasonry, with a valuable Appendix of documents and testimony.

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Hon. Daniel Webster's Letter on Freemasonry.

Rev. J. S. Christmas's Renunciation of Freemasonry.

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6 Vols.

1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. (See Harvard College, page 139.)

WISCONSIN.

BELOIT COLLEGE.

BELOIT, FEB. 25, 1850.

1 Vol. Hon. J. Q. Adams's Letters on the Masonic Institution.
1 " Ward's Antimasonic Review, (2 vols. in one.)
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Antimasonic Documents. (For particulars in this volume, see Boston Library, of this Catalogue, page 141.)

4 Vols.

WISCONSIN UNIVERSITY.

MADISON, MARCH 12, 1851.

1 Vol. Hon. J. Q. Adams's Letters on the Masonic Institution.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Pamphlets, viz.:
Samuel Dexter's Letter to Grand Master Josiah Bartlett, 1798.
W. F. Brainard's Masonic Lecture at New London, Conn., 1824.

Letters on Freemasonry, in chronological order, a Pamphlet of 104 pages, with Index; Arnold's Escape aided by Freemasonry.

Antimasonic Review, No. 8 of Vol. 2.

Anderton's Affidavit of a Masonic Murder in Ireland.

Extracts of Proceedings of U. S. Antimasonic Convention at Philadelphia.

Massachusetts 4th and 5th Antimasonic Conventions, 1833, 1834.

Investigation into Freemasonry by a Joint Committee of the Legislature of Massachusetts, with a valuable Appendix of documents.

Gov. Ritner's Vindication of Gen. Washington, &c.

Hon. Daniel Webster's Letter on Freemasonry.

Odd Fellowship Revealed, by E. B. Rollins.

---

3 Vols.

Reply to the Declaration of Twelve Hundred Masons, 1832.

Address to the Freemen of Massachusetts, by a Freeman.

Massachusetts 4th and 5th Antimasonic Conventions, 1833, 1834.

Governor Ritner's Vindication of Gen. Washington from the stigma of adherence to secret societies.

Hon. Daniel Webster's Letter on Freemasonry.

Rev. Joseph S. Christmas's Renunciation of Masonry.

---

4 Vols.

1 Pamph. Letters on Freemasonry, in chronological order, 104 pages, with Index. (See Harvard College, page 139.)

MICHIGAN STATE LIBRARY.

LANSING, MAY 15, 1848.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.

1 " Odiorne's Selection of Opinions on Speculative Masonry.

1 " Pamphlets, viz.:

National Antimasonic Convention at Philadelphia, 1830.

Anderton's Affidavit, referred to on page 14 of Proceedings.

Myron Holley's (Chairman) Address to the People of the United States.

FOREIGN.

The following Books were presented, and the receipts acknowledged, to Public Libraries out of the United States.

GREAT BRITAIN.

BRITISH MUSEUM.

LONDON, DEC. 13, 1847.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Intution.

GLASGOW COLLEGE.

GLASGOW, SCOTLAND, JUNE 27, 1850.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.
1 " Freemasonry by a Master Mason.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Antimasonic Documents. (For particulars in this volume, see Boston Library, page 141.)

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4 Vols.

UNIVERSITY COLLEGE.

GOWER STREET, BEDFORD SQUARE, LONDON, JULY 9, 1850.

1 Vol. Hon. J. Q. Adams's Letters on the Masonic Institution.
1 " Freemasonry by a Master Mason.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Antimasonic Documents. (For particulars in this volume, see Boston Library, of this Catalogue, page 141.)

4 Vols.

UNIVERSITY OF LONDON.

SOMERSET HOUSE, LONDON, AUG. 30, 1850.

1 Vol. Hon. J. Q. Adams's Letters on the Masonic Institution.
1 " Bernard's Light on Masonry.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Antimasonic Documents. (See Boston Library, page 141.)

4 Vols.

LONDON LIBRARY.

No. 12 St. James Square, London, Oct. 14, 1850.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Antimasonic Documents. (See Boston Library, page 141.)

3 Vols.

UNIVERSITY OF EDINBURGH.

Edinburgh, Scotland, Oct. 23, 1850.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Antimasonic Documents. (See Boston Library, page 141.)

3 Vols.

UNIVERSITY OF CAMBRIDGE.

Cambridge, England, Nov. 21, 1850.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.
1 " Odiorne's Selection of Opinions on Speculative Masonry.

1 Vol. Antimasonic Documents. (See Boston Library, page 141.)

3 Vols.

MARISCHAL COLLEGE AND UNIVERSITY.

ABERDEEN, SCOTLAND, NOV. 22, 1850.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Antimasonic Documents. (See Boston Library, page 141.)

3 Vols.

EBENEZER ELLIOTT, ESQ., C. L. R.

HARGATE HILL, NEAR BARNESLEY, OCT. 17, 1849.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Antimasonic Documents. (See Boston Library, page 141.)

8 Vols.

On the 3d of September, 1849, Mr. Elliott was addressed, by letter, asking permission to send him a copy of Mr. Adams's Letters on the

Masonic Institution. He answered promptly in the affirmative, on the 28th of same month, and said: "The subject of Mr. Adams is second in importance to none. I should have written upon it, but when I found leisure here, I found also that I had lent and lost the books I wanted." On the 17th of October, 1849, the parcel containing these volumes was prepared and forwarded by the next steamboat from Boston. He died on the 1st day of December, 1849, and probably never read nor saw them. The initials C. L. R. were annexed to his name by his direction, probably because he was so well known in England as the Corn Law Rhymer. This was his humility, although his abilities and poetry were highly estimated by his cotemporary poets. Had he lived, we might have expected something caustic on the subject of Freemasonry.

CANADA.

MONTREAL LIBRARY ASSOCIATION.

MONTREAL, APRIL 8, 1850.

2 Vols. Two copies Hon. John Q. Adams's Letters on the Masonic Institution.

1 " Odiorne's Selection of Opinions on Speculative Masonry.

1 " Antimasonic Documents. (For particulars in this volume, see Boston Library, of this Catalogue, page 141.)

4 Vols.

FRANCE.

LIBRARY DE LA VILLE DE PARIS.

Deposited with books from Massachusetts, in exchange with Mr. Vattemare. The receipt acknowledged by PROSPER BAILLY, Sous-bibliothècaire, de la ville de Paris, May 3, 1850.

1 Vol. Hon. John Q. Adams's Letters on the Masonic Institution.
1 " Freemasonry by a Master Mason.
1 " Odiorne's Selection of Opinions on Speculative Masonry.
1 " Pamphlets, viz.:
National Antimasonic Convention at Philadelphia, September, 1830.
Anderton's Affidavit, referred to on page 14 of Proceedings.
Myron Holley's (Chairman of Committee) Address to the People of the United States.
Investigation and Report of a Joint Committee of the Legislature of Massachusetts, on Freemasonry, with a valuable Appendix of testimony and evidence.
Gov. Ritner's Vindication of General Washington from the stigma of adherence to secret societies.
Hon. Daniel Webster's Letter on Freemasonry.
Rev. Joseph S. Christmas's Renunciation of Masonry.

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4 Vols.

AFRICA.

J. J. ROBERTS, ESQ.

PRESIDENT OF MONROVIA, LIBERIA.

4 Vols. Four copies of Hon. John Q. Adams's Letters on the Masonic Institution.

Receipt acknowledged September 30, 1850.

[The following Appendix is an exact copy of the one to the Hon. John Q. Adams's Letters on the Masonic Institution.]

APPENDIX.

THE following are exact copies of the oaths, obligations and penalties of the first three degrees in Masonry—the Entered Apprentice, the Fellow Craft, and the Master Mason—extracted from the old manuscript mentioned in Col. William L. Stone's Letters on Masonry and Antimasonry, Letter 7, p. 67; and in the appendix, p. 3, where it is said that while Morgan was at Rochester, these papers were there, and already written to his hands.

ENTERED APPRENTICE'S OBLIGATION.

I, A. B., do, of my own free will and accord, in the presence of God, and of this right worshipful lodge, erected to God, and dedicated to holy St. John, hereby and hereon most solemnly and sincerely promise and swear.

That I will always hail, forever conceal, and never reveal, any of the secret or secrets of Masons or Masonry, which at this time, or at any time hereafter, shall be communicated to me as such, except it be to a true and lawful brother, or within the body of a just and regular lodge, him or them whom I shall thus find to be, after strict trial and due examination.

I furthermore promise and swear that I will not write them, print them, stamp them, stain them, cut them, carve them, mark them, work or engrave them, nor cause them so to be done, upon any thing movable or immovable under the canopy of heaven, capable of bearing the least visible sign, mark, character or letter, whereby the mysteries of Masonry may be illegally obtained.

All this I solemnly and sincerely swear, with a full and hearty resolution to perform the same, without any evasion, equivocation or

mental reservation, under no less penalty than to have my throat cut across from ear to ear, my tongue plucked out by the roots, and buried in the rough sands of the sea, a cable's length from shore, where the tide ebbs and flows twice in twenty-four hours. So help me God, and keep me steadfast in this my obligation of an Entered Apprentice. K. once—[kiss the Bible once.]

FELLOW CRAFT'S OBLIGATION.

I, A. B., do, of my own free will and accord, in the presence of God, and this right worshipful lodge, erected to God, and dedicated to holy St. John, hereby and hereon most solemnly and sincerely promise and swear that I will always hail, forever conceal, and never reveal, any of the secret part or parts, mystery or mysteries, of a Fellow Craft to an Entered Apprentice; nor the part of an Entered Apprentice, or either of them, to any other person in the world, except it be to those to whom the same shall justly and legally belong.

I furthermore promise and swear that I will relieve all poor and indigent brethren, as far as their necessities require, and my ability will permit.

I furthermore promise and swear that I will obey all true signs, tokens, and summonses, sent me by the hand of a Fellow Craft, or from the door of a just and regular Fellow Craft's lodge, if within the length of my cable of tow.

All this I solemnly and sincerely swear, with a full and hearty resolution to perform the same, without any evasion, equivocation or mental reservation, under no less penalty than to have my heart taken from under my naked left breast, and carried to the valley of Jehosaphat, there to be thrown into the fields to become a prey to the wolves of the desert, and the vultures of the air. So help me God, &c. Kiss [the Bible] twice.

MASTER MASON'S OBLIGATION.

I, A. B., do, of my own free will and accord, in the presence of God, and of this right worshipful lodge, erected to God, and dedicated to holy

St. John, hereby and hereon most solemnly and sincerely promise and swear, that I will always hail, forever conceal, and never reveal, the secret part or parts, mystery or mysteries, of a Master Mason to a Fellow Craft, or those of a Fellow Craft to an Entered Apprentice, or them or either of them to any other person in the world, except it be to those to whom the same shall justly and legally belong.

I furthermore promise and swear that I will not be present at the making of a Mason of a woman, of a madman, or of a fool; that I will not defraud a brother knowingly or willingly; that I will not give the Master's words above breath, nor then except within the five points of fellowship; that I will not violate the chastity of a Mason's wife or daughter, knowing them to be such.

I furthermore promise and swear, that I will attend a brother barefoot, if necessity requires, to warn him of approaching danger; that on my knees I will remember him in my prayers; that I will take him by the right hand and support him with the left in all his just and lawful undertakings; that I will keep his secrets as safely deposited in my breast as they are in his own, treason and murder only excepted, and those at my option; that I will obey all true signs, tokens, and summonses, sent me by the hand of a Master Mason, or from the door of a just and regular Master Mason's lodge, if within the length of my cable tow.

All this I most solemnly and sincerely promise and swear, with a full and hearty resolution to perform the same, without any evasion, equivocation or mental reservation, under no less penalty than to have my body cut across, my bowels taken out and burnt to ashes, and those ashes scattered to the four winds of heaven; to have my body dissected into four equal parts, and those parts hung on the cardinal points of the compass, there to hang and remain as a terror to all those who shall presume to violate the sacred obligation of a Master Mason. Kiss [the Bible] thrice.

These three penalties, the Master of the Lodge, immediately after administering this oath to the recipient Master Mason, declares to him, were *executed* upon the three Tyrian Fellow Crafts, at the building of Solomon's temple, *and have ever since remained the standing penalties in the three first degrees of Masonry.*

The following form of the Royal Arch Oath, and that of the Knight Templar, are taken from the Boston edition of Avery Allyn's Ritual of Freemasonry, printed in 1831, pp. 143, 236.

ROYAL ARCH OATH.

I, A. B., of my own free will and accord, in presence of Almighty God, and this Chapter of Royal Arch Masons, erected to God, and dedicated to Zerubbabel, do hereby and hereon most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not reveal the secrets of this degree to any of an inferior degree, nor to any being in the known world, except it be to a true and lawful companion royal arch Mason, or within the body of a just and legally constituted chapter of such; and never unto him or them whom I shall hear so to be, but unto to him and them only whom I shall find so to be, after strict trial and due examination, or lawful information given.

I furthermore promise and swear, that I will not wrong this chapter of royal arch Masons, or a companion of this degree, out of the value of any thing, myself, or suffer it to be done by others, if in my power to prevent it.

I furthermore promise and swear, that I will not reveal the key to the ineffable characters of this degree, nor retain it in my possession, but will destroy it whenever it comes to my sight.

I furthermore promise and swear, that I will not speak the grand omnific royal arch word, which I shall hereafter receive, in any manner, except in that in which I shall receive it, which will be in the presence of three companion royal arch Masons, myself making one of the number; and then by *three times three*, under a living arch, and at low breath.

I furthermore promise and swear, that I will not be at the exaltation of candidates in a clandestine chapter, nor converse upon the secrets of this degree with a clandestine made Mason, or with one who has been expelled or suspended, while under that sentence.

I furthermore promise and swear, that I will not assist, or be present

at the exaltation of a candidate to this degree, who has not received the degrees of entered apprentice, fellow craft, master mason, mark master, past master, and most excellent master.

I furthermore promise and swear, that I will not be at the exaltation of *more* or *less* than *three* candidates, at one and the same time.

I furthermore promise and swear, that I will not be at the forming or opening of a chapter of royal arch Masons, unless there be present nine regular royal arch Masons, myself making one of that number.

I furthermore promise and swear, that I will not speak evil of a companion royal arch Mason, behind his back, nor before his face, but will apprise him of all approaching danger, if in my power.

I furthermore promise and swear, that I will support the constitution of the general grand royal arch chapter of the United States of America, together with that of the grand chapter of this State, under which this chapter is holden; that I will stand to, and abide by all the by-laws, rules, and regulations of this chapter, or of any other chapter of which I may hereafter become a member.

I furthermore promise and swear, that I will answer and obey all due signs and summonses, handed, sent, or thrown to me from a chapter of royal arch Masons, or from a companion royal arch Mason, if within the length of my cable-tow.

I furthermore promise and swear, that I will not strike a companion royal arch Mason, so as to draw his blood in anger.

I furthermore promise and swear, that *I will employ* a companion royal arch Mason, in *preference to any other person*, of equal qualifications.

I furthermore promise and swear, that I will assist a companion royal arch Mason, when I see him engaged in *any* difficulty, and will *espouse his cause* so far as to *extricate* him from the same, *whether he be RIGHT or WRONG.*

I furthermore promise and swear, that I will keep *all* the *secrets* of a companion royal arch Mason, (when communicated to me as *such*, or I knowing them to be *such*,) *without exceptions.*

I furthermore promise and swear, that I will be aiding and assistin all *poor* and *indigent* companion royal arch Masons, their widows and

orphans, *wheresoever dispersed around the globe;* they making application to me as such, and I finding them *worthy*, and can do it without *any material* injury to myself or family. To all which I do most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same without any equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty, than to have my *skull smote off*, and my *brains exposed to the scorching rays of the meridian sun*, should I knowingly or wilfully violate or transgress *any* part of this my solemn oath or obligation of a royal arch Mason. So help me God, and keep me steadfast in the due performance of the same. [Kissing the book seven times.]

KNIGHT TEMPLAR'S OATH.

I, A. B., of my own free will and accord, in the presence of Almighty God, and this encampment of knights templars, do hereby and hereon most solemnly promise and swear that I will always hail, forever conceal and never reveal, any of the secret arts, parts or points appertaining to the mysteries of this order of knights templars, unless it be to a true and lawful companion sir knight, or within the body of a just and lawful encampment of such; and not unto him or them until by due trial, strict examination, or lawful information, I find him or them lawfully entitled to receive the same.

Furthermore do I promise and swear, that I will answer and obey all due signs and regular summonses which shall be given or sent to me from a regular encampment of knights templars, if within the distance of forty miles, natural infirmities and unavoidable accidents only excusing me.

Furthermore do I promise and swear, that I will help, aid and assist with my counsel, my purse, and my sword, all poor and indigent knights templars, their widows and orphans, they making application to me as such, and I finding them worthy, so far as I can do it without material injury to myself, and so far as truth, honor, and justice may warrant.

Furthermore do I promise and swear, that I will not assist, or be present, at the forming and opening of an encampment of knights templars, unless there be present seven knights of the order, or the representatives of three different encampments, acting under the sanction of a legal warrant.

Furthermore do I promise and swear, that I will go the distance of forty miles, even barefoot and on frosty ground, to save the life, and relieve the necessities of a worthy knight, should I know that his necessities required it, and my abilities permit.

Furthermore do I promise and swear, that *I will wield my sword in the defence of innocent maidens, destitute widows, helpless orphans, and the Christian religion.*

Furthermore do I promise and swear, that I will support and maintain the by-laws of the encampment of which I may hereafter become a member, the edicts and regulations of the grand encampment of the United States of America, so far as the same shall come to my knowledge. To all this I most solemnly and sincerely promise and swear, with a firm and steady resolution to perform and keep the same, without any hesitation, equivocation, mental reservation or self-evasion of mind in me whatever; binding myself under no less penalty than to have my head struck off and placed on the highest spire in Christendom, should I knowingly or willingly violate any part of this my solemn obligation of a knight templar. So help me God, and keep me steadfast to perform and keep the same. [He kisses the book.]

FIFTH LIBATION.

This part of the ceremony attending the creation of the Knight Templar is deemed interesting in connection with the obligation.

Address of the Master.

Pilgrim, the fifth libation is taken in a very solemn way. It is emblematical of the bitter cup of death, of which we must all, sooner or later, taste; and even the Saviour of the world was not exempted, notwithstanding his repeated prayers and solicitations. It is taken of

pure wine, and from this cup. [Exhibiting a human skull, he pours the wine into it and says,] To show you that we here practise no imposition, I give you this pledge. [Drinks from the skull.] He then pours more wine into the skull, and presents it to the candidate, telling him, that the *fifth libation* is called the sealed obligation, as it is to seal all his former engagements in Masonry.

If the candidate consents to proceed, he takes the skull in his hand, and repeats after the most eminent, as follows:

This pure wine, I take from this cup, in testimony of my belief of the mortality of the body and the immortality of the soul; and as the sins of the whole world were laid upon the head of our Saviour, so may the sins of the person whose skull this once was, be heaped upon my head, in addition to my own; and may they appear in judgment against me, both here and hereafter, should I violate or transgress any obligation in Masonry, or the orders of knighthood which I have heretofore taken, take at this time, or may hereafter be instructed in. So help me God. [Drinks the wine.]

The following extracts are referred to in Mr. Adams's fourth letter to Mr. Livingston, page 158.

Extracts from the Report made to the General Assembly of the State of Louisiana on the Plan of a Penal Code for the said State. By Edward Livingston.

"Legislators, in all ages and in every country, have, at times, endangered the lives, the liberties, and fortunes of the people by inconsistent provisions, CRUEL OR DISPROPORTIONED PUNISHMENTS, and a legislation weak and wavering."

"Executions [in England] for some crimes were attended with BUTCHERY THAT WOULD DISGUST A SAVAGE."

"Acknowledged truths in politics and jurisprudence can never be too often repeated."

"Publicity is an object of such importance in free governments, that it not only ought to be permitted, but must be secured by a species of compulsion."

"If he [the culprit] be guilty, the state has an interest in his conviction; and whether guilty or innocent, it has a higher interest that the fact should be fairly canvassed before JUDGES INACESSIBLE TO INFLUENCE AND UNBIASSED BY ANY FALSE VIEWS OF OFFICIAL DUTY."

"It is not true therefore to say, that the laws do enough, when they give the choice (even supposing it could be made with deliberation) between a fair and impartial trial and one that is liable to the strongest objections. They must do more, they must restrict that choice, so as not to suffer an ill-advised individual to degrade them into instruments of ruin, though it should be voluntarily inflicted, or of death, though that death should be suicide."

"The English mangle the remains of the dead [by suicide.] The inanimate body feels neither the ignominy nor the pains. The mind of the innocent survivor alone is lacerated by THIS USELESS AND SAVAGE BUTCHERY, and the disgrace of the execution is felt exclusively by him, although it ought to fall *on the laws which inflict it.*"

"The law punishes, not to avenge, but to prevent crimes. No punishments, greater than are necessary to effect this work of prevention, let us remember, ought to be inflicted."

"Although the dislocation of the joints is no longer considered as the best mode of ascertaining innocence or discovering guilt; although offences against the Deity are no longer expiated by the burning fagot; or those against the majesty of kings avenged by the hot pincers and the rack and wheel; still many other modes of punishment have their advocates, which, if not equally cruel, are quite as inconsistent with the true maxims of penal law."

"As to the authority of great names, it loses much of its force, since the mass of the people have begun to think for themselves."

"Where laws are so directly at war with the feelings of the people whom they govern, as this and many other instances prove them to be, these laws can never be wise or operative, AND THEY OUGHT TO BE ABOLISHED."

Extracts from detached parts of the projected Code.

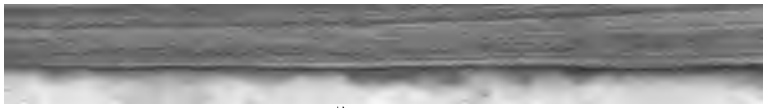
"No act of legislation can be, or ought to be, immutable."

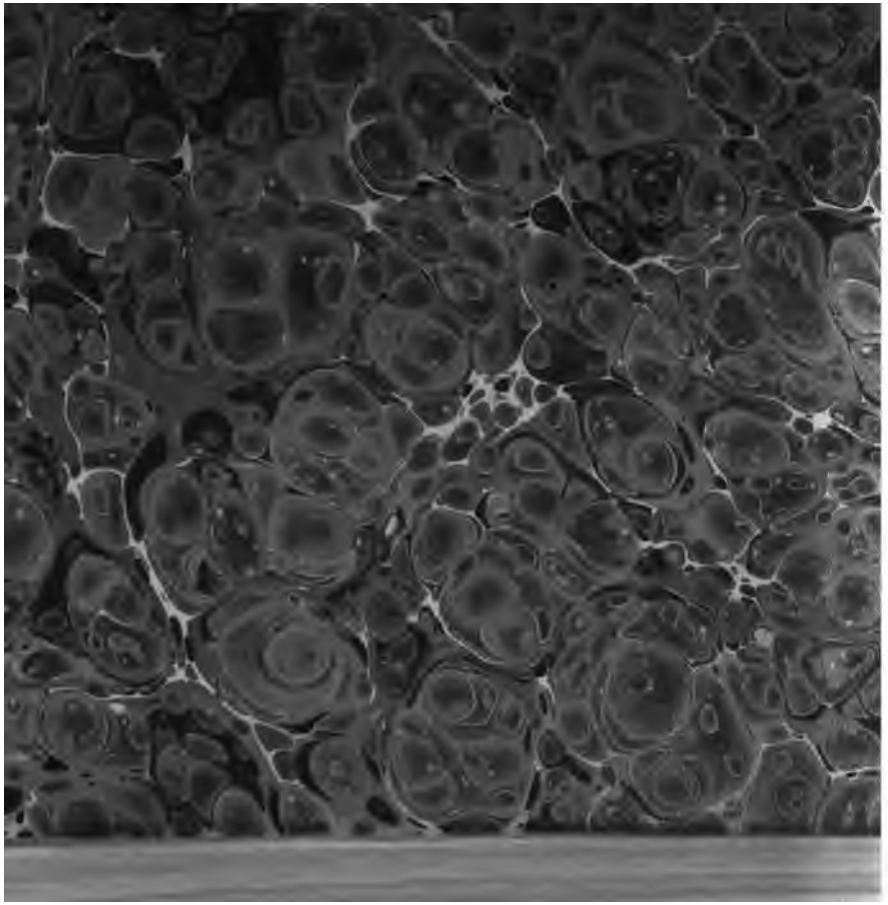
"Vengeance is unknown to the laws. The only object of punishment is to prevent the commission of offences."

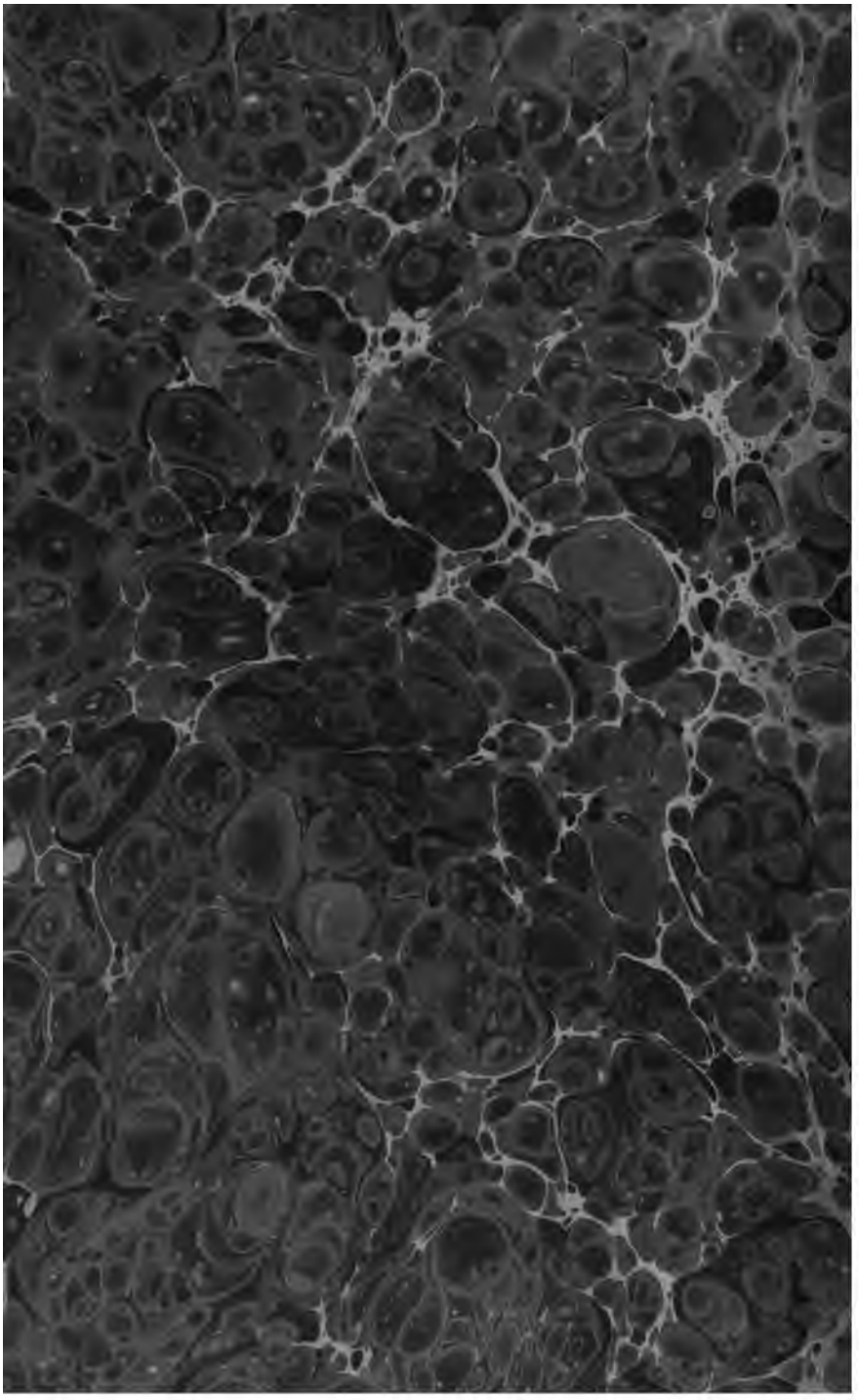
"Penal laws should be written in plain language, clearly and unequivocally expressed, that they may neither be misunderstood nor perverted."

"The law should never command more than it can enforce. Therefore, whenever, from public opinion or any other cause, a penal law cannot be carried into execution, it should be repealed."

"The legislature alone has a right to declare what shall constitute an offence."







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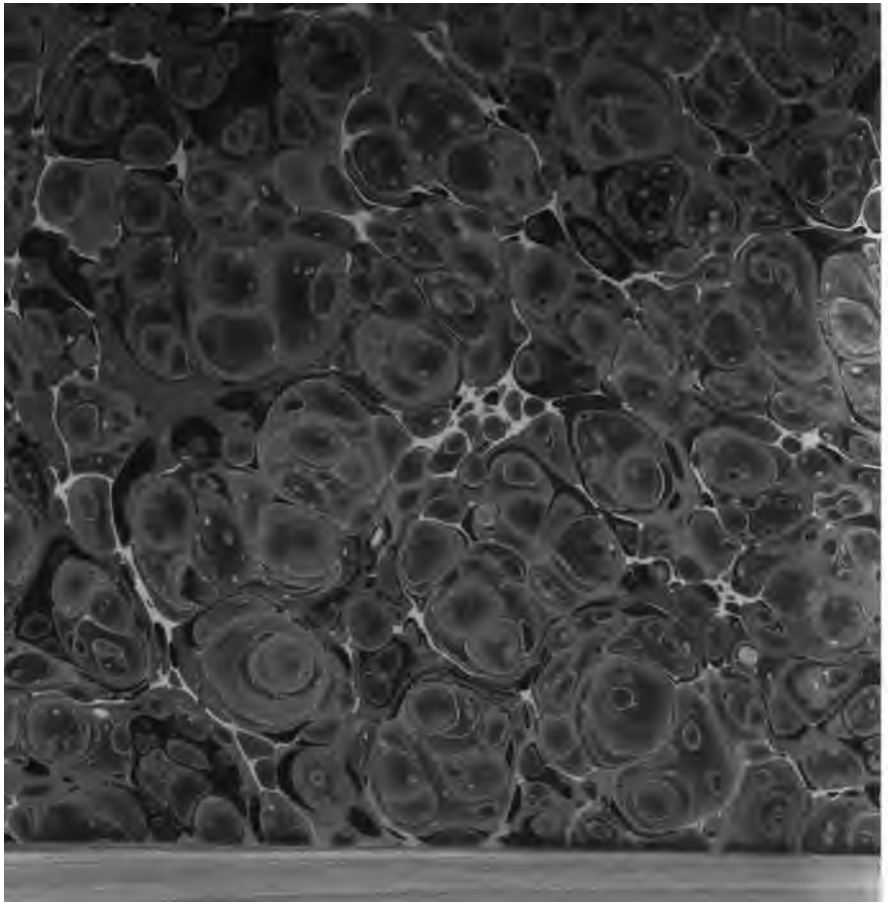

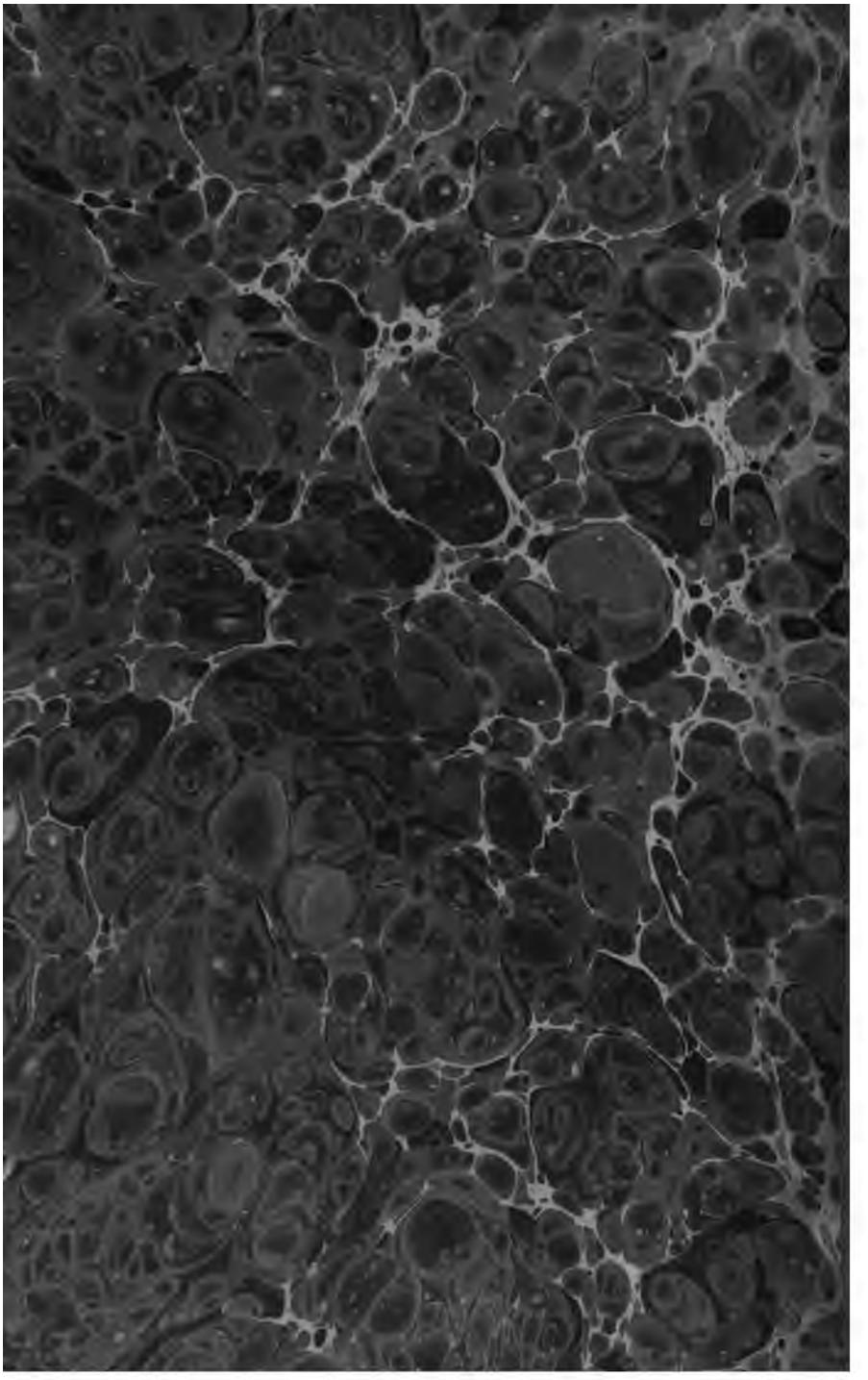

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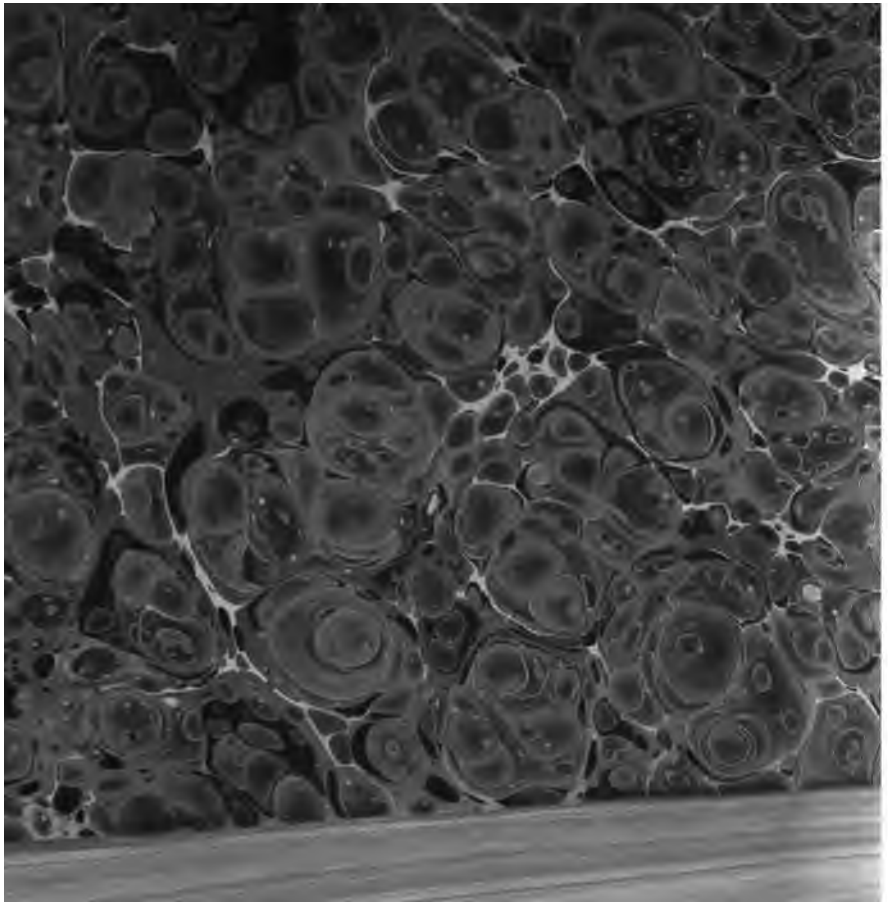

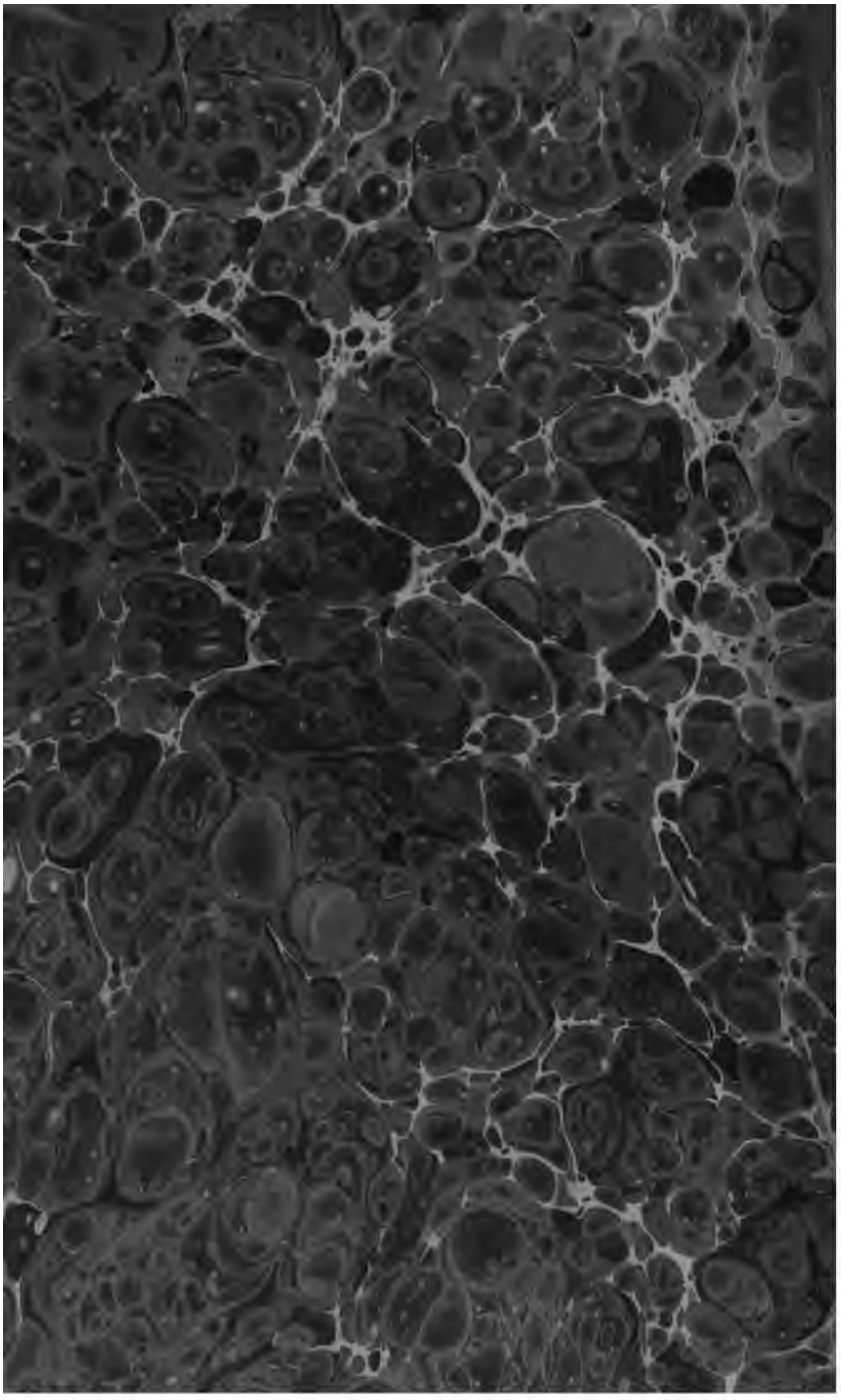

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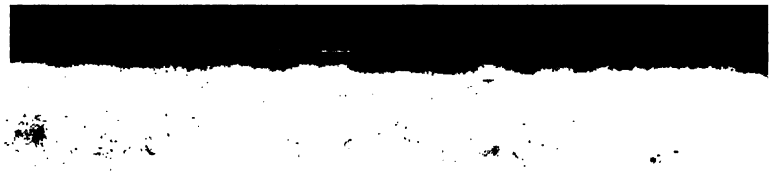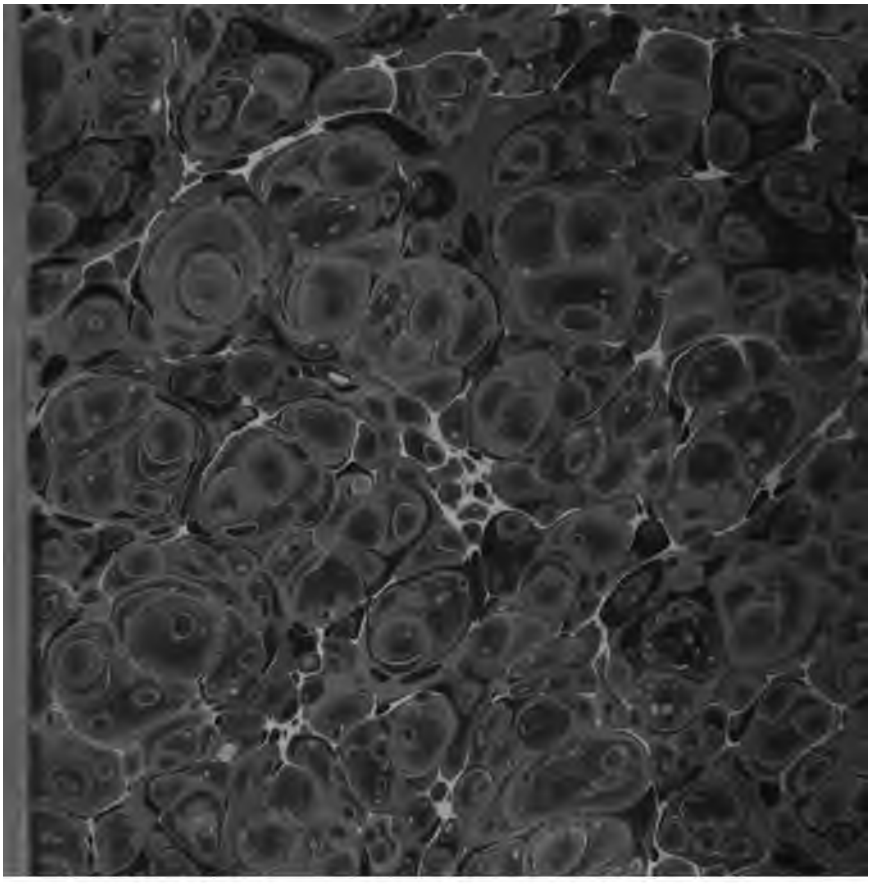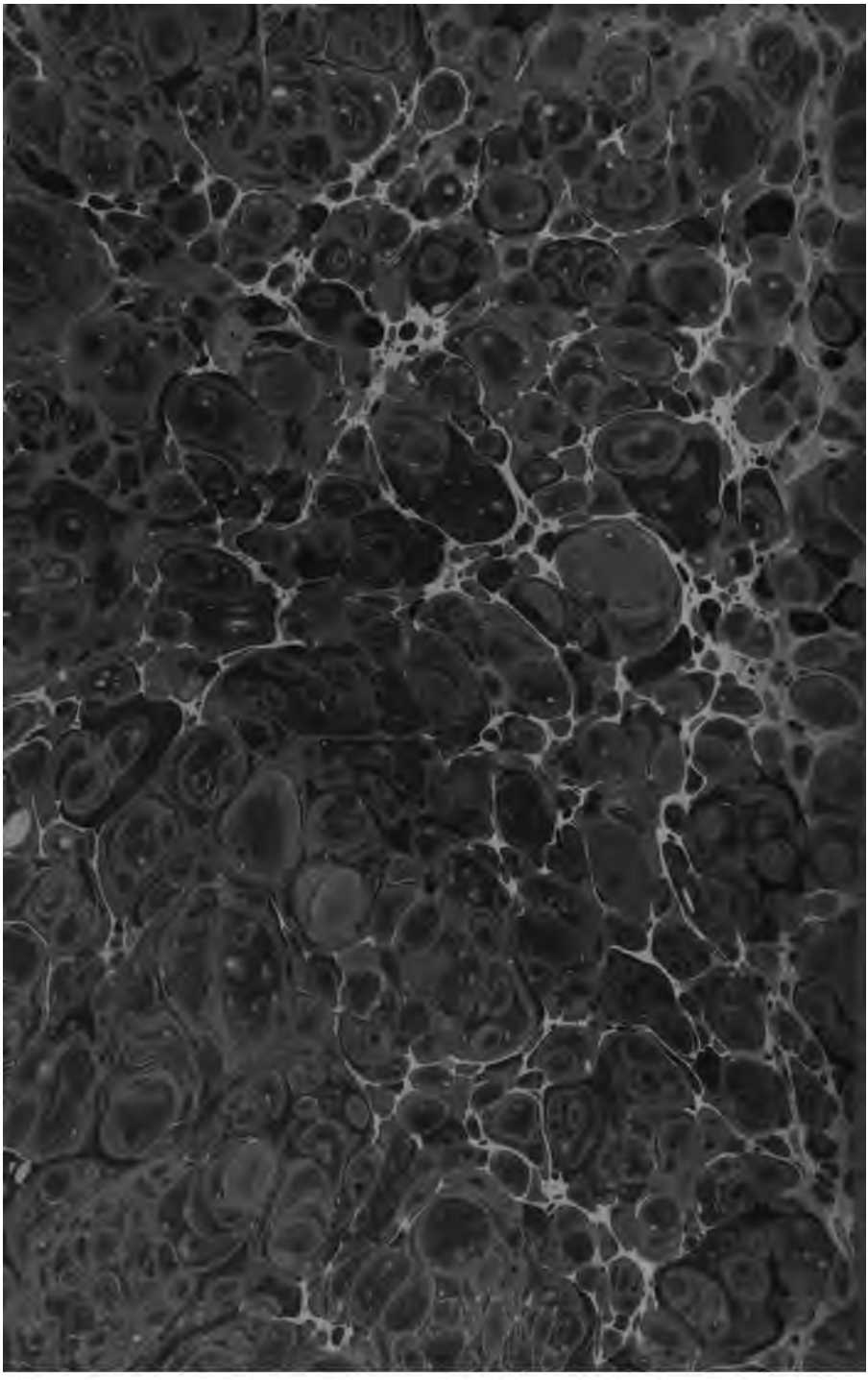
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